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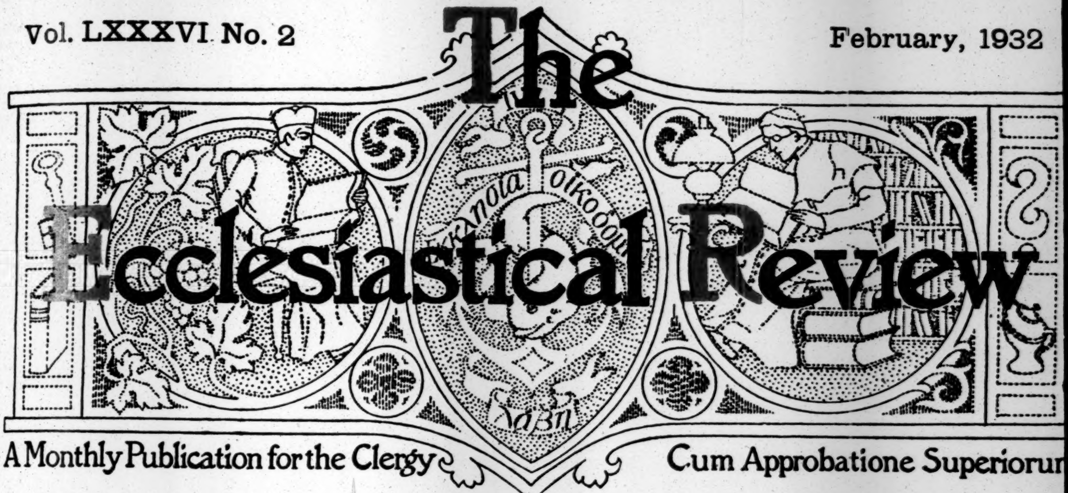

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

VOCATION: SOME PRACTICAL ASPECTS 113
The Rev. WINFRID HERBST, S.D.S., Techny, Illinois.

THE CHURCH AND HER FARM POPULATION 127
The Rev. WILLIAM SCHAEFERS, Wichita, Kansas.

CATHOLIC LOSSES IN THE UNITED STATES DURING 1930 135
The Rev. PETER J. BERNARDING, Pittsburgh, Pennsylvania.

DIVINE TRADITION IN HISTORY 148
The Rev. HENRY WOODS, S.J., Santa Clara, California.

GIVING AND TAKING GOOD EXAMPLE. Points of View in Preaching 164
The Rev. WILLIAM J. KERBY, Ph.D., Washington, D. C.

OUR CATHOLIC LEAKAGE 173

THE MARRIAGE OF MARY AND JOSEPH 174
The Most Rev. ALEXANDER MacDONALD, D.D.

THE HOLY CURÉ OF ARS 178
EPISCOPUS.

PARISH PRIESTS OF LONG AGO 179
The Rev. JOHN F. HANNAN.

EXCESSIVE NUMBER OF MASS INTENTIONS 185

REGARDING DISPENSATION FROM FAST AND ABSTINENCE ON CIVIL HOLIDAYS 190

BURIAL OF NON-CATHOLIC MEMBERS OF FAMILY IN CATHOLIC CEMETERY 192

RECENT THEOLOGY 197
The Rev. FRANCIS J. CONNELL, C.SS.R., S.T.D., Esopus, New York.

CONTENTS CONTINUED INSIDE

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CONTENTS CONTINUED

STUDIES AND CONFERENCES:

Our Catholic Leakage 173

The Marriage of Mary and Joseph. (*The Most Rev. Alexander MacDonald, D.D.*) 174

The Holy Curé of Ars. (*Episcopus*) 178

Parish Priests of Long Ago. (*The Rev. John Hannan*) 179

Excessive Number of Mass Intentions 185

Position of Altar-Stone 189

A Question regarding Dispensation from Fast and Abstinence on Civil Holidays 190

Prelates of the Papal Household 191

Burial of non-Catholic Members of Family in Catholic Cemetery 192

Beware of Fraudulent Solicitors. (*C. C.*) 194

Confession of Deaf Mutes 194

Prayers for Pope's Intention for gaining Plenary Indulgence 194

Blessing of Oleum Infirmorum 195

Recent Pontifical Appointments 196

ECCLESIASTICAL LIBRARY TABLE:

Recent Theology. (*The Rev. Francis J. Connell, C.SS.R., S.T.D., Esopus, New York*) 197

CRITICISMS AND NOTES:

Brunsmann-Preuss: A Handbook of Fundamental Theology, III 210

Lattey: God 212

Adam-McCann: Christ, Our Brother 213

Hollis: St. Ignatius 215

Belloc: Cranmer 216

Lecanuet: Les Signes Avant-Coureurs de la Separation 219

LITERARY CHAT .... 219 BOOKS RECEIVED 224

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Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

OLD EDITION	REVISED EDITION
Confession and Communion	**Confession and Communion**
The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.	The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.
Masses	**Masses**
The three votive Masses are not permitted: (a) On Sundays of the first and the second class; (b) On Feasts of the first and the second class; (c) During the octaves of Epiphany, Easter and Pentecost.	The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927. The three votive Masses are not permitted: (a) Sundays of the first class. (b) Feasts, double of the first class. (c) All Souls' Day. (d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.
Orations to be Said	**Orations to be Said**
In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883. On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them. In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.	These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations. During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.
Mass Pro Pace	**Mass Pro Pace**
The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.	In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.
The Last Gospel	**The Last Gospel**
These three votive Masses have the Gospel of St. John at the end.	At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

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THE

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NINTH SERIES.—VOL. VI.—(LXXXVI).—FEBRUARY, 1932.—NO. 2.

DOUBTS ABOUT VOCATION.

PASTORS, confessors, and others who have to do with the guidance of souls in the matter of vocation to the priesthood and the religious life are not infrequently asked to decide on the genuineness of the call to the higher life. They find themselves confronted with the puzzling question: " But how am I to know that I am really called to this state of life? How can I be sure that this is the will of God for me? " When there is no doubt about the matter, all is easy; but when there is a doubt, all is a maze. What answer is to be given to the above-mentioned query, so anxiously put and so sincerely meant? We will approach the subject from a distance, so to speak, and express our views briefly and simply, *salvo meliore iudicio.*

About twenty years ago Canon Joseph Lahitton wrote a book entitled *Sacerdotal Vocation.* It stirred up a controversy in France. It was praised by some and denounced by others. Canon Lahitton maintained that *all are said to be truly called to the priesthood whom the bishop legitimately invites and chooses.* The Holy See itself finally put an end to the controversy. Its decision is embodied in the following letter of the Cardinal Secretary of State to the Bishop of Aire, 2 July 1912. We give the translation as found in *Religious and Ecclesiastical Vocations* (p. 75 seq.), by the Rev. A. Vermeersch, S.J., translated by Joseph G. Kemf (B. Herder Book Co.) :

To His Lordship Charles M. de Cormont, Bishop of Aire (Bishop of Aire and Auqs), in regard to the book entitled *Sacerdotal Vocation,* written by Canon Joseph Lahitton, of the same Diocese.

Your Lordship:

Because of the dissension that has arisen on the occasion of the work of Canon Joseph Lahitton on *Sacerdotal Vocation*, and because of the importance of the doctrinal question raised, Our Most Holy Father, Pope Pius X, has deigned to appoint a special Commission of Cardinals.

This Commission, after examining the arguments in proof of each of the two theses, in a meeting held 20 June last, pronounced the following judgment: "The work of the excellent Canon Joseph Lahitton, which bears the title *Sacerdotal Vocation*, is in no way to be condemned. In fact it is to be approved when he says that: (1) No one ever has any right to ordination antecedently to the free choice of the bishop; (2) the requisite on the part of the one to be ordained, which requisite is called sacerdotal vocation, does not consist, at least necessarily and ordinarily, in a certain inclination of the subject or in inducements of the Holy Spirit to enter the priesthood; but, (3) on the contrary, in order that one may be rightly called by the bishop, nothing further is necessary than the right intention together with fitness (based on the gifts of nature and of grace and sufficiently confirmed by a good life and the required learning), which give well-founded hope that he will be able to fulfill the duties of the sacerdotal state properly and observe the obligations of that state holily."

His Holiness Pius X, 26 June, fully approved the decision of the Cardinals, and has charged me to give to Your Lordship this notice, which you will please communicate to your subject, Canon Joseph Lahitton, and have it inserted in full in the *Semaine Religieuse* of the Diocese.

I pray Your Lordship to accept the assurance of my sentiments of devotion in our Lord.

Rome, 2 July, 1912.

R. CARD. MERRY DEL VAL.

From this official declaration we gather that three things are requisite that one may be sure of a call to the priesthood: 1. free choice of the bishop; 2. right intention; 3. fitness. We are furthermore told that sacerdotal vocation does not consist, at least not necessarily and ordinarily, of a certain inclination of the subject or in inducements of the Holy Spirit to enter the priesthood.

Now, if it is true that all are said to be called to the priesthood whom the bishop legitimately invites and chooses, it may *a fortiori* be said that all are truly called to the religious life whom the competent superior legitimately admits to that life. We say *a fortiori;* for, as Father Vermeersch points out: "While it is *per se* possible for a man to become a religious by his own power, and it is only by human law that there is demanded to-day an acceptance of the candidates, the acceptance for the sacerdotal state is necessary, on the other hand, by divine law. This follows from the divine constitution of the ecclesiastical hieracky and from the form of rule in the Church.[1]

Blending now the sacerdotal and religious vocations, we are at one with St. Alphonsus, as quoted by Father Vermeersch in *The Catholic Encyclopedia* (Vol. XV, p. 501), when he says: "We agree with Liguori when he declares that whoever, being free from impediment and actuated by a right intention, is received by the superior, is called to the religious life." Two wills are necessary in this matter. So much for our approach to the subject. We are in the last analysis indebted to Pope Pius X, who had the happy faculty of placing the holiest things within the reach of all, for having cleared away the doubts and mysteries and other obstacles surrounding the choice of a state of life.

How are we, accordingly, to know the will of God in the matter of vocation? How are we to dispel those puzzling doubts? How are we to answer the question so anxiously put: "Father, how am I to know if it is the will of God for me to become a priest or religious?" To our mind, the answer is very simple. It is this: "If you have the desire, the right intention, and the necessary fitness, and are accepted by competent authority, you may be sure that it is the will of God for you."

We might then go on in somewhat the following way: Of course, we all wish to do the will of God, as we so often pray in the Our Father: "Thy will be done on earth as it is in heaven." But let us not forget that certain things, such as choosing something *better* instead of that which is merely *good,* which is actually done in the case of choosing this higher-vocation, are ordinarily God's will for us only after we, assisted by His grace, freely make up our minds to do them.

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[1] Op. cit., p. 68.

We must remember that each one of us has a free will, given to us by God Himself. And He will not take it away from us. He wishes us to use our free will in order freely to do His will. But now, "This is the will of God, your sanctification". It is certainly the will of God that you sanctify yourself in any good state of life; and even more certainly, if that be possible, it is His will that you sanctify yourself more in the higher states of life, should you freely desire to do so, provided you have the requisite fitness and intention.

Thus we see that God ordinarily waits for the free will of the person concerned. In other words, if it is your will to become a priest or a religious, it is God's will, provided there is nothing in the way, because He surely prefers a greater to a lesser good.

Hence, it still remains true that it is the will of God, which we should seek in all things; and it remains true that God has a part in life which He would prefer each one to play; but it also remains true that He does not force the will of man, but rather urges it gently to act freely under the impulse of His grace. In the matter of vocation we may say, though it is merely a mode of speaking, that God's will does not come *before* the will of the person concerned, but *after* it. In other words, when it is your will to do a thing that is better than the ordinary good, it is also God's will, unless through external circumstances or through the express declaration of superiors who take God's place (religious and ecclesiastical superiors), the contrary is made manifest.

From this it follows that it is not right to say that one who feels drawn to the higher life and yet does not follow the call displeases God and endangers his or her salvation. That is not true, except, perhaps, in the case of extraordinary calls. Otherwise it would, to some extent, be equivalent to saying that God forces the free will of His creatures in what is a matter of counsel.

It also follows that if one should desire the higher life without seeming to desire it (and we know that there is such a thing as an inclination toward the priesthood or the religious life coupled with a repugnance to the same), such a one, when praying for his vocation, should pray first and most of all that God give him the grace efficaciously and whole-heartedly *to will* to enter His special and consecrated service.

But we have made many words of what we may say to our eager inquirers in the one sentence: "If you have the desire, the right intention, and the necessary fitness, and are accepted by competent authority, you may be sure that it is the will of God for you."

Inquiry may then be made as to the meaning of a right intention. This means that the intention must be supernatural, founded on supernatural motives, such as the desire of salvation, the service of God, the salvation of souls. This intention should predominate, of course, in which case it is not vitiated by secondary intentions of a natural kind, such as an honorable position, absence of all worry for old age, freedom from heavier responsibilities, and so forth.

Thereupon may come an inquiry as to what is meant by fitness. We can distinguish between external and internal fitness. External fitness means that there is no external obstacle to prevent one from embracing the priesthood or the religious life or to make that state of life not allowable to one. This is a matter for personal inquiry in each individual case. It is a sort of an inquiry regarding the aspirant's *status liber,* though a very simple inquiry, inasmuch as there is time enough in the seminary or in the postulancy or novitiate for more occult impediments to be detected. Internal fitness means that there is nothing from within to hinder one from embracing the priesthood or the religious state. This has reference to certain qualities of body or soul, such as health, judgment, talent, adaptability, passions, habits.

Finally, a question may be put about what is implied by competent authority. This point is of supreme importance. Acceptance by competent authority puts the seal of God's approval and of God's will upon the praiseworthy desires of the aspirant. Such acceptance is a public declaration, so to speak, that the person concerned has the proper intention and the necessary fitness for that state of life. Otherwise he would not be received into it. So much is this the case that a person may say: "I desired this state of life; the fact that God, through His human representatives, elected me to it, put the stamp of His approval upon it; and therefore my will in this matter is the very will of God. Than this nothing can be more sure." For such a one it only remains, when afterward temptations come, to "labor the more, that by good works you may make sure your calling and election," as St. Peter admonishes us.

"But I do not even know if I desire this vocation," the anxious inquirer may say. "Sometimes I think I do, sometimes I think I don't." There are many such, wavering between two sides. Such should remember that repugnance to the higher life is quite compatible with a true vocation thereto; that probability suffices and more signs, as St. Ignatius says, are required to stay out in the world than to enter the religious state; that risks are to be run in this matter also, as in all other callings, but that the risks are less great than in other states of life, matrimony, for instance.

To those who are thus wavering between doubt and certainty we may give the following three questions for careful consideration and answer. 1. "Of those states of life within my reach, which is the one that presents to me the most powerful aid to enable me to arrive at my last end, the love and service of God in this world, and after death eternal happiness?" 2. "If some other person, whose salvation or perfection is of great interest to me, found himself (or herself) in the same position as myself, and in his uncertainty consulted me, what advice would I give him for the greater glory of God and the good of his own soul?" 3. "At the hour of my death, how would I wish to have conducted myself in this deliberation, what would I then wish to have done now?" The answers honestly given will show what is the real and inmost desire of the heart.

What has been said thus far may be summed up as follows: Whenever the inquirer is in any way drawn to the higher life and is merely in a state of negative doubt, the clear-cut assurance may be given: "If you desire to enter that state of life and are legitimately accepted, you may rest assured that it is the will of God for you." There is no mystery about that. It seems to us to be quite evident, as we have tried to show from the above remarks.

Nevertheless, as in so many other things that seem simple enough, perplexing questions may rise. We have been asked such questions repeatedly. We give a number of them here, inasmuch as they are more or less intimately connected with doubts on vocation. They are not usually asked in just this way, since those in doubt do not know just what it is that is not clear to them and they still have the impression that there is something mysterious and supernatural about vocation, as indeed there is, though not in the manner in which they apprehend it. But for practical purposes we may give the following series of questions and answers, supposing the questions to be asked by the boy or girl aiming high (at the priesthood, brotherhood, or sistershood) and the answers to be given by the pastor or confessor.

Question: I desire to embrace the higher life; but I am not clear as to that supernatural movement and inspiration which is said to be necessary. Wherein does it consist? How must one feel?

Answer: No supernatural movement or inspiration, strictly so called, is ordinarily necessary. But since, as our Saviour tells us, "Without Me you can do nothing," the grace of God is indeed necessary. There are some who hear God speak gently to their hearts; they read the invitation, so to say; they see that the higher life as priest, brother, or sister is really beautiful, useful, the best way of saving their souls and the souls of others. They feel some love for it, but perhaps not much. This is the remote vocation. If they accept it and try to increase it, especially by praying for the will efficaciously to embrace that life, it usually grows into a proximate vocation. But if they disregard it and throw it aside, so to speak, they probably lose it for good, since they lose all desire for it. Again, there are some who have a strong impulse for the religious life, a real desire for it, one of greater intensity. They clearly see that the higher life is one that is most desirable, good, useful, and that for themselves in particular, in spite of the fact that they know there are many things in that life that they will not like, things that will be hard for them. Now, both of these classes of inquirers, those who have a lesser desire and those who have a greater, have real vocation as regards the supernatural movement. Nor is it made less real by their repugnance to that state of life. They may go ahead and strive for that acceptance by legitimate authority which will put the seal of the will of God upon the vocation, without any reasonable doubt.

Question: But how can I know for sure, so that I could even swear to it that I have a vocation to the higher life?

Answer: You need not be so absolutely certain at all. Probable signs of a vocation with the good will to fulfill its obligations are enough for you to decide to take up that life. St. Ignatius says: "More signs are necessary to determine you to stay in the world than are needed to decide you to enter religion." The reason is that it is more difficult to save your soul out in the world than in religion. Moreover, those who wish to enter the priesthood have to study long years in a seminary before the official admission to Holy Orders. During those years a sifting process just naturally takes place. They have plenty of time to study their vocation still more and to change their minds. And those who wish to enter the religious life have to spend six months at least as postulants and a year or two as novices; and they, too, are at liberty to change their minds. It is no disgrace to give up, to change one's mind during that period. That is one's privilege. God wants each one to act freely in choosing the higher life, ordinarily.

Question: But I want to embrace that state of life and yet sometimes I don't. Is there really no way of being quite sure?

Answer: If you have the desire and the necessary corporal, mental, spiritual, and moral qualifications; if with these qualifications you say, "I will;" then as soon as the bishop admits you to Holy Orders or as soon as the superior receives you into the religious community, your call is completed. It is as certain and secure as God wants it to be.

Question: That's just it—how can I be sure that I have all those qualifications?

Answer: If there is anything that seems to you to be an obstacle, tell me about it now and I will give you my opinion. If you can say that as far as you know you are qualified and there is nothing in the way, then leave the rest to those who must study you more thoroughly in the seminary or the cloister.

Question: But I doubt somewhat about my vocation, because it seems to be taking a considerable chance, anyhow. What would you say to that?

Answer: Yes; one can well admit that it is taking a chance; but God wants those who follow Him to take a chance—and trust in Him. The Apostles certainly took a chance when they followed our Saviour, who was so poor that He had not even "whereon to lay His head". In other states of life people take a chance, too—and a far greater one.

Question: But I doubt whether I am good enough for the higher life. My past was not always what it should have been. May one who has sinned against the holy virtue, either alone or with others, aspire to the priesthood or to the religious life?

Answer: Those who have had the misfortune to fall in the matter of holy purity should remember that if such sins have not become public and have been duly confessed and forgiven, they form no hindrance to the priesthood or to the religious life, unless a bad habit has been acquired in this pernicious vice; for such a habit would surely make one internally unfit. Innocence retained is the ideal thing, but virtue regained comes next. Beneath the cross, side by side, stood the Immaculate Mary and the repentant Magdalen. Moreover, note well that these sins should be told *only in the confessional,* to the Father confessor. No one else has any right to know them. It would be most imprudent in any way to inform superiors about them, as some in their excessive fervor are inclined to do, and superiors have no right whatsoever to inquire about such matters. Even forget them yourself, except sorrowfully to remember them in a general way and to retain a vivid impression of God's goodness and mercy in forgiving them and helping you out of the mire of sin. It is, of course, understood that any habit of this kind should have been entirely overcome and a virtuous life led for at least some time prior to embracing the higher life.

Question: I am inclined to take things rather easy. I doubt whether I could stand the self-restraint, recollection, strict attention to duty, and all that, which are required in the priesthood and the religious life. What do you think?

Answer: It is, of course, quite true that the life of consecrated service has numerous burdens, responsibilities, and trials. To this life we can quite literally apply our Saviour's well known words: "If any man will come after Me, let him deny himself and take up his cross and follow me." The higher life is not a bed of roses, by any means, unless, perhaps, they are roses beset with thorns. It is a life that is hard and trying to poor human nature, doubtless harder and more trying than any other state of life. But we also know, and those who have lived the life can testify to this, that God gives very special graces to those whom He calls to this life, which make it even welcome, sweet, enjoyable, and delicious. As our Saviour Himself assures us: " My yoke is sweet and My burden light." Those who are drawn to the higher life by a sincere love of the cross of Christ find rare peace and happiness in His special service.

Question: I am in doubt whether I should choose this life. I want to be happy; and how can I be quite sure that I will be happy in the priesthood or in the religious life?

Answer: You must, of course, take a chance in this regard also. In fact, God wants those who would follow Him closely to take a chance, trusting for the future in His kind providence and loving generosity. One takes a chance, runs a risk of unhappiness, no matter what vocation one follows; and who would venture to say that the risk is not always greater when one embraces a state of life that unites one less closely with our Saviour. Those who thus, with confidence and generosity, take a chance in the higher life never have cause to regret it. Though perfect happiness cannot be found anywhere here on earth, the nearest approach to it is found in the life of consecrated service to God.

Question: I doubt whether I should embrace the higher life *now.* Do you not think I should wait until I am older, meanwhile learning to know my own mind and the world that I want to forsake?

Answer: This objection is futile. You do not have to know your own mind with absolute certainty. If you have given the matter serious thought and prayerful reflexion, and if you desire that life, nothing more is required. Do not wait. A boy would, we hope, never be mature enough for the priesthood or the brotherhood, or a girl for the convent, if he or she first had to know all about the world and what the world offers. Such boys and girls are usually better off by far by knowing as little as possible of the world. And those who want to find out as much as possible about it, comparing it with

God before they give themselves to Him, often end by losing their vocation entirely—by losing all desire for the life. It is dangerous to trifle with the graces of God. He may withdraw His favors and give them to someone who will appreciate them more. This is the way the Church thinks. Boys should go to the seminary as young as possible. And for twelve long years they are to be shut off from the world entirely, as much as possible, even during their vacations, that their vocation be neither lost nor weakened. The Church does not consider the argument, "You may be sorry afterward", even as regards the priest, who is more definitely and irrevocably bound to his life than a brother or sister is to his or hers. Hence, those who say, "Wait until you are older, see the world first, you may be sorry afterward," are not thinking with the Church of God, but with the world that is against God. Of course, there are exceptions, where one must wait; and if one waits thus for the sake of God it will do not harm, provided one takes good care of one's vocation in the meantime. Incidentally, we may recall that a boy may enter the minor seminary after graduation from the eighth grade, and most boys begin their courses between the ages of twelve and fifteen years. Church law says that both boys and girls may enter the religious life, the novitiate, when they are sixteen years old. For the term of postulancy they may go to the cloister even earlier; and it is a praiseworthy practice to go as soon as they have finished the eighth grade and then await the canonical age in the convent or monastery, engaged in study or some other occupation.

Question: I would like to embrace the higher life, but I fear it is too hard. I doubt whether I should take the step. It is running too great a risk in this regard, is it not?

Answer: There can be no doubt that the higher life is full of Calvary and the cross. But he who voluntarily spurns all that the enticing world can offer him, who casts off the chains of self-love and renounces his own will in the higher life makes a generous sacrifice, does a most noble deed. And God never suffers Himself to be outdone in generosity. Such a one "shall receive a hundredfold and shall possess life everlasting." When his every temporal want is supplied, when graces and blessings are showered upon him in unspeakable profusion, when the sweetness of divine consolations well-nigh overwhelm him, then will he feel that it is good to be with Jesus—on the cross. Exertions, trials, rebuffs, disappointments, misunderstandings, humiliations all these will not be wanting. "Whom God loveth He chastiseth." The crown cannot be won without a struggle. But after such a one has fought the good fight, the Master he served so well will place him, crowned with eternal life, "among the Princes of His kingdom" and associate him with Himself in the final judgment of the world.

Question: But is not a special vocation necessary, such as we read of in the lives of the saints, something miraculous, as it were? I never experienced anything like that and therefore I am in doubt.

Answer: We must distinguish between the ordinary and the *special* vocation. Here is a person, for example, who reflects upon vocation and under the influence of grace sees, in the light of the Gospel and from other considerations, that the higher life is preferable for him. That is the *ordinary* vocation. And there is another person. He has an extraordinary illumination of the mind and incitement of the will. Without even having reflected upon the matter, he is, perhaps suddenly, so strongly inclined toward the higher life that he clearly sees he will do something agreeable and pleasing to God if he follows the more perfect way. That is a *special* vocation. This special vocation is, of course, more rare, and still more rare is the outwardly miraculous call, and need not be expected; but if it is given by God it should be followed. Not to follow it means to be guilty of a positive imperfection. But the ordinary vocation is the thing, as we say. The great theologian Suarez, speaking of the religious state, says: "Very often it is better to enter religion without any special desire or inclination given from on high, on the strength of a free choice made by mature judgment after due consideration. For experience and reason make it evident that since it is often proper, nay, sometimes necessary, to act thus in other virtuous works, the same can be said of this one. For there is no reason why in this matter we must always await an extraordinary grace or call from the Holy Spirit:" [2]

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[2] *On the Religious State,* T. 7, Bk. 5, Ch. 8, § 5.

Question: I doubt whether I am called to the higher life because my parents oppose my wishes in this matter. Is it not the will of God that I obey my parents? Do they not take God's place in my regard and is not their will a manifestation of the will of God?

Answer: Of course, it is well to have your parents' consent, and you should respectfully plead with them if they are opposed to your vocation, and pray much that they may see and understand. But their will in this matter is not a manifestation of the will of God, nor is their permission strictly necessary; and if you are of the required age, say at least fourteen or fifteen years, you would be quite justified, after consultation with others who are able prudently to advise you, in disregarding their wishes when they are opposed to the manifest call of God. In the matter of vocation parents ordinarily have no right to command. Still this is merely theoretical, in a way. What can young persons do if parents are so forgetful of their duties as to impede their vocation, if they forget that the will of God is higher than theirs? St. Thomas and St. Alphonsus Liguori, to mention only two great saints, were bitterly opposed in their vocation. (So it has been with thousands and thousands of excellent vocations.) But they listened to God rather than to man and became shining lights in the Church. No; parents or relatives have no right to keep their children from endeavoring to embrace the higher life, unless they have a very just and serious reason for doing so—a reason acknowledged by more disinterested persons such as the pastor, confessor, religious superiors.

Question: I am in doubt about my vocation because my parents are sick (or infirm, or very poor) and there is no one else to take care of them. Is this doubt justified?

Answer: If by embracing the higher life you would leave your parents in extreme or grave necessity, it would manifestly not be God's will for you, since that would be an external impediment of a real kind. But this is rarely the case. Even when parents are infirm and in great poverty, there are usually other members of the family upon whom the duty of caring for them devolves as soon as God calls you to a higher life. The same holds good in respect of brothers and sisters. But for these you need stay home only in case of extreme necessity.

Usually, even when there is real necessity for staying home, that necessity lasts for a time only. Yet there are some cruelly selfish relatives who will keep a boy or girl at home for years and years, without the grave necessity mentioned, until it is too late. These will have to render an account to God for resisting His will in their children's regard.

Question: I am in doubt about my vocation and I am afraid to go either forward or back. Is it a sin to remain in the world when I feel myself called to the higher life?

Answer: No; it is not a sin in itself, because the counsels do not oblige under pain of sin. Ordinarily the counsels are to be freely followed. They are not commandments. And one who chooses a less perfect state is not guilty of contempt toward God who calls. It is merely a case of preferring a lesser to a major grace. When a certain state is preferred by some individual, even despite the ordinary call, it is a question of following a secondary call to any good state. As Father Vermeersch says: "Note that it is not quite proper to say that the ordinary state, if chosen by one who seems to be called to a more perfect state, is chosen as one 'less good.' This would indicate something faulty or bad, whereas that state must be considered as something *really good*. We have the same thing constantly in the choice of good works, of which some are *better* than others, but all are *good*." [3]

We have given the above queries as fair examples of some of the doubts expressed by young people who are desirous of embracing the higher life. They are questions that we have been repeatedly asked by generous souls hesitating between the good and the better in the choice of a state of life. All cases are, of course, not covered; but these few suggest the procedure to be followed in the solution of such doubts, in conformity with the decision of the Church as expressed in the beginning of this article and our own understanding in the matter, which latter is merely an opinion advocated.

In conclusion, we take the liberty of again quoting Father Vermeersch: [4] "If God leaves a free choice to the person called, he leaves none to those whose duty it is to advise; those spiritual directors or confessors who treat lightly a matter of such importance, or do not answer according to the spirit of Christ and the Church, incur a grave responsibility. It is their duty also to discover the germ of a vocation, and develop it by forming the character and encouraging the generosity of the will."

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[3] Op. cit., p. 44.

[4] *Catholic Encyclopedia*, Vol. XV, p. 498.

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THE CHURCH AND HER FARM POPULATION.

I.

THE plight of agriculture, the oldest profession in the world, deeply concerns both the Church and the State. The latter winces under the painful pressure brought to bear on the economic health of the nation by the poverty of the farming industry. The Church is troubled because of the spiritual and religious loss she is likely to suffer in the future as a result of the steady dwindling of her farm population and the weakening of the rural blood. The State discusses the plight of the farmer from the viewpoint of dollars and cents, the Church from the viewpoint of religious values. In the eyes of the State the farmer is a producer of food and a consumer of factory goods. In the eyes of the Church he is far more than that; he is the head of a family, a generous contributor of religious vocations, and the champion of family life as it should be developed according to the mind of the Church.

II.

Since 1900 we have paid scant attention to the farmer. Thirty years ago we began to girdle our country with cities and fringe them with factories. Ten years later we realized we could become the world's leading industrial nation. To-day we are headed toward that high estate; we are just about on top—and we are choked with regrets.

An industrial nation and city life! What an ambition that was. How hearts panted after it! City life offered so much: shorter work hours, higher wages, white collars, amusements, and the comforts and conveniences of a modern home.

At the beginning of the present century the trend to the cities took on gigantic proportions. The peaceful, unsoiled rural areas were deserted for the grime, hurry, and dangers of the city. And millions of immigrants spilled into the cities. The countryside did not appeal to them. They passed it by like an old field covered with the ashes of a former industry.

Factories were multiplied. Mass production made its appearance amid deafening alleluiahs. Labor-saving machines began to flood the labor markets. Our industrial giants—who should have known better said, " Hand labor is moss-bearded. Let machines do the work." The mechanical age!

The industrialization of the nation was a revolution, and we thought, a favorable one. Prosperity of unexpected proportions set in. And we grew conceited. We eulogized city life. By and by we began to consider the farmer an old fogy, whose residence was " out in the sticks ". The " country Jake " amused us. He was a backwoodsman with a sanguinary disgust for table manners and creased trousers. We shelved him of course. In the meantime, our urban population leaped ahead; it doubled itself within forty years, whereas our rural population increased but 32.4 per cent. The Fifteenth Census of the United States, U. S. Department of Commerce, fixed the rural population at 53,820,223, January 1931.

URBAN AND RURAL POPULATION OF THE UNITED STATES, 1890 to 1930:

CHART A.

Class	1930	1920	1910	1900	1890
Total number	122,775,046	105,710,620	91,972,266	75,994,575	62,947,714
Urban	68,954,832	54,304,603	42,166,120	30,380,433	22,298,359
Rural	53,820,223	51,406,017	49,806,146	45,614,142	40,649,355
Urban, per cent	56.2	51.4	45.8	40.0	35.4
Rural, per cent.......	43.8	48.6	54.2	60.0	64.6

The Census Bureau based the distinction between the urban and the rural population on the classification of areas. The urban population is that living in urban areas, and the rural population that living in rural areas. Urban areas include all cities and other incorporated places having 2,500 inhabitants or more. Quite different, however, are the following statistics, based on a report of the U. S. Bureau of Agricultural Economics, which included under the heading " Farm Population " only persons living on farms and farm laborers:

CHART B.

	U. S. Pop.	Increase	Farm Pop.	Decrease	No. of Farms	Decrease
1910	91,972,266	....	35,718.920	....	....	....
1920	105,710,620	14.94%	31,614,269	11.21%	6,448,343	....
1925	114,032,830	7.87%	28,981,668	8.33%	6,371,640	1.19%
1930	122,775,046	7.67%	27,222,000	6.07%	6,297,877	1.15%

Based on the report of the U. S. Bureau of Agricultural Economics, we build still another chart, which is all the more interesting when compared with Chart A:

CHART C.

Class	1930	1925	1920	1910
Total number	122,775,046	114,032,830	105,710,620	91,972,266
Urban	95,553,046	85,051,162	74,096,351	56,253,346
Rural	27,222,000	28,981,668	31,614,269	35,718,920
Urban, per cent	77.83%	74.59%	70.00%	61.20%
Rural, per cent	22.17%	25.41%	30.00%	38.80%

The tremendous influx of farm population and immigration population into the cities had a number of bad results. For one thing, family life suffered. Factories and machines are sadly indifferent to the marital status of the workers. The home grew less attractive. Children were listed as excess baggage, as impediments to the full enjoyment of city life. The birth rate slumped with sickening persistency. Even the foreign blood, once prolific, weakened miserably. Then, quite suddenly, immigration was shut off. Prosperity waned, unemployment increased, wages were cut. Too much production, not enough consumption confused us. The depression set in in earnest. Alarmed, we began to look about to discover the causes of the depression. Closed world markets, overproduction, underconsumption, and the nation's backbone, agriculture, badly bent. These, said the experts, are the chief causes of the depression. A nation dislocated! What to do. Where to begin the reconstruction? The wisest among the experts said, "Straighten the backbone of the nation." Rescue the farming industry from bankruptcy, and prosperity will once more gladden our hearts. And so the government, the pulpit, the press, the bankers, and other powerful agencies began to make half-hearted attempts to put agriculture back on its feet. Such, in brief, was our course and such are the present surroundings of it.

III.

The Church has watched with growing anxiety the steady slowing up of the numerical growth of her farm population. This anxiety was crystallized into action ten years ago by the late Bishop P. J. Muldoon of Rockford, Illinois, and by the Rev. Edwin V. O'Hara, now Bishop of Great Falls, Montana, who were among the first to make a comprehensive study of the Catholic rural problem and to develop a Catholic rural program. The Rural Life Bureau was created in the Social Action Department of the N. C. W. C. in 1921. Two years later the movement, christened the "Catholic Rural Life Conference," held its first national convention in St. Louis. At that meeting a Board of Directors was chosen representing twelve different states. Since that time the Conference has met annually.

The movement has gathered headway, especially within the last four years. At its last convention, held in Wichita, Kansas, 20-22 October, 1931, the attendance surpassed that of any previous gathering. Delegates from all over the country were present. Such outstanding agencies as the Central Bureau of the Central Verein, the Department of Social Action, N. C. W. C., the Catholic Conference on Industrial Problems, the American Library Association, the Society of the Propagation of the Faith, the National Council of Catholic Women, the Catholic Press, and others, sent their leading representatives to participate in the deliberations of the Conference.

The C. R. L. C. (Catholic Rural Life Conference) represents and directs the major rural farm movement in the Church in the United States. A number of other scattered Catholic farm organizations exist, some of which existed before 1921. But they have exerted only a limited influence in the localities in which they operate; for the most part, these independent bodies, although retaining their identity, have affiliated themselves with the C. R. L. C. Their combined strength added materially to the growth and influence of the C. R. L. C., and so it has reached a prominence which stamps the organization as national in character and influence.

IV.

Some may wonder why members of the hierarchy, priests, and scholarly laymen attach such importance to the program of a Catholic farm moverent. Why worry because our Catholic farm population is just about at a standstill, and likely to enter the shrinking stage within another decade? Many consider the slowing up of the numerical growth of our Catholic population as something of no consequence. But sometimes inconsequential things change color in the presence of crimson facts. And here is a crimson fact: our Catholic farm population, the most dynamic element of our whole population, has given us, comparatively speaking, three to five times more babies and vocations than our urban population, and it alone lives in an environment that favors the development of Catholic family life and the practice of our faith according to the old-fashioned, virtuous ways. In view of these tremendously rich contributions to the general welfare of the Church by the Catholic farm population, how can any sincere Catholic pretend that our rural problem is inconsequential? On the contrary, it is of the greatest importance to the future welfare of the Church that our Catholic farmers remain on the soil and that their numbers increase. On the basis of deductions from figures given by various official sources, the estimate is hazarded by the editors of *The Official Catholic Year Book* that six per cent of the country's population classified by the Federal Census as rural population is Catholic. On that basis, the following chart indicates what has been the relative growth of our urban and rural Catholic populations since 1900.

CHART D.

Class	1900	1910	1920	1930
Total number	10,129,677	14,347,027	17,735,553	20,203,702
Urban	7,599,710	11,358,659	14,651,192	16,974,489
Rural	2,529,967	2,988,368	3,084,361	3,229,213
Urban, per cent	75.24%	79.00%	84.61%	84.00%
Rural, per cent.	24.76%	21.00%	17.39%	16.00%
Urban Increase	....	41.63%	23.60%	13.91%
Rural increase	....	18.12%	3.21%	4.69%

V.

Everywhere the Church has long recognized the fecundity of the rural blood and helped organize and direct organizations for the purpose of serving it. In Belgium, Holland, Germany, Italy, Spain, and other countries we find many excellent farm organizations. Some of them are of large size and scope, in which the Church, through her pastors, takes an active part in promoting social communities, saving and loan institutions, coöperative buying and selling, education, and parish recreation centers—and all on a religious basis.

It is equally necessary that the Church interest herself in her farm population in the United States, where the farm communities are loosely knit, where social efficiency is lacking, where religion, education, fellowship, finance, and health offer so many problems. There must be unity of effort in this field, because unity of effort is essential for the certainty of accomplishment. The rural parish, which must be wide awake to its social responsibilities and opportunities, alone has the vitality to direct and communicate life to those rural enterprises which can stem the tide and anchor the farmer to the land.

If our Catholic farm population should decrease, if nothing is done to help the farmer reach a degree of comfort and security on the soil, what will be the result? Our city parishes will receive a painful blow. Everyone familiar with this subject knows that our rural districts have fed our urban parishes. The birth rate in the country is much higher than in the city. The farmers have not broken faith with the cradle. They raise large families. In the decade 1910-1920, for example, the rural population, although less than one-half of the total population of the nation, contained 2,500,000 more children under ten years of age than did the urban population. Since 1910, when we began to make a close study of the birth rate, the figures show that the rural population has been responsible for 30 per cent of the increase in the growth of our cities, responsible for even a larger per cent of the increase in the growth of our urban parishes. In 1929 the general birth rate in the country was 23 per 1000 population, in the cities 16.4 per 1000 population. It is safe to say that the birth rate of the Catholic element of our rural population is at least 35 per 1000 population—perhaps 40 per 1000! Hence a dwindling farm population means less babies. And, as we all know, a few thousand less babies can make a world of difference.

Moreover, not only are the indications that the farm population is about to come to a standstill—with the prospects of a decrease within a decade—but it may capitulate to the presence of that deadly materialism which is playing havoc with the spiritual welfare of millions of city dwellers. The farmer is not immune; he may succumb and ignominiously follow in the footsteps of his city cousin, who abhors large families. And if ever the rural birth rate slumps, there will be trouble; if it slumps badly—the result will be catastrophic! No less an authority than Dr. Robert Kuczynski, expert in vital statistics, declares that " many populations are doomed to die out ". Atheism, and materialism, and the gravely distorted economic conditions aggravate the spirit of irreligion, and take their toll. They have attacked both urban and rural populations. The Church recognizes the danger. Our Catholic population, already on the downgrade, would decrease rapidly were the Catholic rural birth rate to slump badly. What a task it would be, in that event, to invigorate the perishing life of our rural population.

In vocations the rural blood is amazingly rich. It has contributed 50 per cent of all vocations. In so doing, the rural blood has covered itself with deathless glory. Picture such a royal blood thinning out, weakening—stagnant. The picture is not pleasing.

" Nearest to nature, nearest to God." Who can doubt it? The soil is good; it warms the heart of the husbandman. He sees in it the face of God, and feels His benediction resting on his long, arduous labors (unappreciated by the sponsors of industrialism), as gently as the flush upon sunset clouds. Some say the farmer is no better, religiously, than the rest of us, and add that he is rough, hard, and a stubborn chaser after wealth. But they have no circumstantial evidence to back up their assertion. On the contrary, the evidence is clearly in favor of the opinion that the farmer by the very nature of his occupation can and does come nearer to leading the simple, virtuous life than any other class of men. The refreshingly virtuous family life as developed and cultivated on the soil is proof enough of the farmer's sterling religious qualities. The

Church has ever praised him for his zeal in making the home the anchor of the family. His home is a great nursery of faith. And if still more proof of the Catholic farmer's religious aspirations were necessary, we might point to his parish. The rural parish is the paragon of parishes. It may be but a small plant tucked away in the bosom of gaunt hills, off the beaten path, and supported by only thirty or forty families. Small rural parishes are the rule, not the exception. But a small, run-down rural parish is the exception, not the rule. Our Catholic farmers take great pride in their parishes. And the rural parishes are the units through which, when organized into one solid front, the Church could work successfully in helping to find an effective solution of the many problems that tantalize our rural population.

VI.

The C. R. L. C. realizes the proportions of the task ahead—namely, to canvass the needs of the rural population, to find some way in which to cure the more distressful ills of the agricultural industry, and, in particular, to thwart possible disintegration of our Catholic farm population. For that reason the Conference is especially concerned about the future security of the rural parish. Officially, the Conference states: " The decline of the country parish will mark the decline of the Church in America."

Every intelligent Catholic senses the importance of the work which the C. R. L. C. is doing. It is impossible, of course, for it to achieve a large degree of success in double-quick time. No definite formula for the solution of the Catholic rural problem has been written. But the Conference is collecting evidence and information, discussing the problem from all angles, and gradually it will come into possession of the answer to many phases of the problem. Boldly, the right foot has been set forward. The Conference is bitterly opposed to separating the small man from his land and condemns the creation of a rural proletariat, state domination and planned production. It proposes a rational economic planning of agricultural life, and substitutes for enforced coöperation its program of collaboration, " which is a spiritually nursed form of life, whereby coöperation may be made possible." The Conference promotes Parish Credit Unions, farmer boys' and girls' agricultural clubs, religious correspondence schools as a vehicle for the instruction of Catholic farm children and adults who cannot attend a parish school, rural sociology studies, widespread distribution of literature on property ownership and the equitable distribution of taxes so as to relieve the land of its undue burdens, and community development. The Conference has seized upon every available agency to help promote the welfare of the farmer and to keep him on the land, thus holding intact for the future prosperity of the Church a population which in the past has made such glorious contributions to religion. If rural pastors will take an active interest in the great work of the Catholic Rural Life Conference they can render the Church and the State an enduring service.

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CATHOLIC LOSSES IN THE UNITED STATES DURING 1930.

Several communications from our readers on this subject manifest the interest it holds, as well as its importance. In our March issue will appear a discussion of it by the Rev. Dr. Gerald Shaughnessy, S.M., author of "Has the Immigrant Kept the Faith?"—EDITOR.

THE results of Dr. O'Brien's study of Catholic losses in the year 1930 are both startling and thought-provoking. After reckoning what should be our growth from natural increase, immigration and conversion, he finds that the figures as published in the *Official Catholic Directory* for 1931 actually show a loss of over half a million born Catholics. At the end of his article, Dr. O'Brien promises to present the results of an investigation to determine "the causes of the Church's *leakage*—some of the *backdoors* through which people *pass silently and unnoticed* into the growing darkness of the night."

Might I suggest that Dr. O'Brien's language is not half strong enough to describe the situation? If his findings are correct, he ought to speak not of a "leakage" or of a passing "silently and unnoticed through backdoors," he ought rather to speak of a flood or general exodus. For mark what these figures mean! If the total Catholic population of the United

States is somewhat over 20,000,000 as shown by the *Directory,* then a falling-off of half a million in a year would mean that one Catholic in every forty has become a renegade within the short space of twelve months. Can anyone imagine that such an exodus would have remained unnoticed by the bishops and priests of the country until the *Directory* came out and Dr. O'Brien discovered it while poring over its figures in his study? If such is the case, then our watchmen are indeed asleep in their towers. Most of us, I think, will find it much easier to believe that there has been some negligence in compiling the figures than that the shepherds in Israel are so grossly recreant to their sacred duty.

As Dr. O'Brien justly observes, however, his figures are not to be set aside by "a mere gratuitous assertion of their inaccuracy ". Figures must be matched with figures. This the writer is prepared to do. He would like to add, however, that the impressions gained by priests in the active ministry as to Catholic losses and Catholic birth rate are not to be despised, but are likely to be of as much value at least in forming a judgment on the present status of the Church in this country as are mere paper calculations. He would submit likewise that the *Directory* figures are not proved to be reliable simply by swearing by them on the ground that they are published under the magic spell of the word " Official ". The publishers themselves seem to give us a hint of their awareness that the figures submitted to them are likely to be faulty, for they announce on the title-page of each new *Directory:* " Neither the publishers nor the ecclesiastical authorities concerned assume responsibility for any errors or omissions which appear in this book." We who know by what slipshop methods the parish population is too often reckoned can well understand the reason for that waiving of responsibility.

There is no need to enter anew into the devious ways by which various pastors arrive at population figures, nor to bring forward again the very human reasons which many of them have for minimizing the number of their sheep. All these things have been said before. The writer does not hope to disprove Dr. O'Brien's conclusion by any such general considerations. For ten years now, Catholic statistics have held quite a fascination for the writer, and it has been his custom to take off annually on the appearance of the *Directory* a few hours from the routine of the active ministry to compare the new figures in total and by diocese with those of previous years.[1] As a consequence, he is now in a position to give his findings for the last decade and these, he feels, will prove illuminating in testing the value of our Catholic population statistics.

Let us first consider our gain in population for the last decade, 1920-1930, and compare it with the gains in previous decades from the year 1890. This will give us a sense of perspective which is not without considerable value in forming a judgment on more recent figures. These gains by decades are presented in Table I.

TABLE I.

SHOWING THE INCREASE IN CATHOLIC POPULATION IN THE LAST FOUR DECADES.

1890–1900	1900–1910	1910–1920	1920–1930
1,544,711	4,217,350	3,388,526	2,468,149

These figures are intelligible. In other words, the difference in growth from decade to decade corresponds with causes known to have been operative during these four decades. The gain is largest from 1900-1910, when the immigration was largest, for it was during that decade that we reached the million mark in immigration for the first time. The gain from 1910-1920 is almost a million less than in the preceding decade, owing to the World War, during which time immigration decreased very rapidly. It is worthy of observation likewise that our growth from 1920-1930 compares very favorably with the growth in previous decades, considering that during that decade the increase was almost wholly by natural increase and conversion, immigration having become an almost negligible quantity since the year 1921, when the "immigration quota plan" was enacted by Congress. As compared with the gain for the final decade of the last century, the gain for the past decade is even surprisingly large, for in the 'nineties immigration, though it had not reached the proportions attained in the first decade of the present century, was already large and growing steadily. Our average gain per year in the past decade was about 250,000, whereas in the years when the tide of immigration was at its flood the average gain per year was 420,000.[2] The difference in these two figures is easily explained on the basis of immigration, with due allowance made for greater natural increase in the past decade. To the writer these figures are reassuring and do not seem to furnish ground for panic, especially if we remember, as we shall presently see, that a detailed examination of our population figures shows that the total is much too low.

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[1] For a brief discussion of our statistics on converts, see the present writer's article in *America*, 3 September, 1927.

Next, let us take a nearer view, and study our annual gains from 1920-1930 as revealed by *The Official Catholic Directory*. These are shown in Table II.

TABLE II.

SHOWING THE ANNUAL GAIN IN CATHOLIC POPULATION FROM 1920-1930.

1920–1921	1921–1922	1922–1923	1923–1924	1924–1925
150,093	219,158	155,989	298,994	94,241
1925–1926	**1926–1927**	**1927–1928**	**1928–1929**	**1929–1930**
224,694	604,574	205,753	423,709	90,944

What we notice in this table is that some of the figures are very much above and others very much below the average of 250,000 which we have established for the decade. These fluctuations range all the way from 604,574 in 1926 to a mere 90,944 in 1929. Such fluctuations, it is safe to say, are not normal. The only explanation that would seem to fit the case is some extraordinary cause operating in these years and not in the others. But this history of the past decade holds no such record. Immigration, though not large, was fairly steady all during the period, and the causes or decline or leakage that exist to-day have been at work since 1920. How then explain these vast differences in relative gain? There seems to be only one explanation possible: that there is something wrong with the figures themselves. Let us first seek to account for the abnormally large figure from 1926-1927. Comparing the figures of the various dioceses for these two years, we find that the unusual gain is due not to an intelligible rise in the majority of the dioceses, but to a most astounding increase in a few of them. This fact is set forth in Table III.

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[2] For a brief sketch of our numerical growth, see Fr. Schaefers' article in *Extension*, December, 1931.

TABLE III.

SHOWING SOME TRULY ASTONISHING GAINS IN CERTAIN DIOCESES FROM 1926-1927.

	1926	1927	Increase	Percentage
Boston........	900,000	997,000	97,000	9.2%
San Antonio...	184,470	276,887	92,417	50.0%
Columbus.....	111,224	140,184	28,960	26.0%
Concordia.....	125,665	143,291	17,626	14.0%
Monterey-Fr...	51,265	75,000	23,735	46.0%
Toledo	150,764	165,502	14,738	9.1%
Tucson	79,853	93,881	14,028	17.6%
			Total, 288,504	

These figures and percentages speak for themselves. Few, I think, will be found to maintain that they represent facts. Bear in mind that they represent the growth for a single year. What a birth rate would be necessary to account for such gains! The percentage of gain in the population of the United States in the entire decade from 1900-1910, when immigration was greatest, was only 21%, and in the whole of the last decade only 16%. These seven dioceses, then, would account for nearly 300,000 or about one-half of the total gain for the year 1926.

Let us now take up the next figure in Table II that is abnormally large and see whether it yields to a similar explanation. This is the gain of 423,709 from 1928-1929. By running through the figures for these two years, the following abnormalities come to light:

TABLE IV.

Showing Some Surprising Gains for Certain Dioceses from 1928-1929.

	1928	1929	Increase, '28-'29	Percentage
San Antonio ...	276,889	318,000	41,113	15.0%
San Francisco ..	295,700	350,000	54,300	18.0%
Corpus Christi ..	146,780	247,760	100,980	68.0%
Scranton	276,213	315,213	39,575	14.3%
Denver	115,829	132,171	16,342	14.1%
Altoona	97,500	107,500	10,000	10.0%
			245,968 Total	

In this case we have six dioceses out of more than a hundred accounting for well over half the gain for the year. That these gains do not correspond with the growth for the year the percentages bear eloquent testimony. A comparison with the population figures of these dioceses in previous and subsequent years will often show where the error is. In the case of San Antonio, it seems clear that the figures from 1927-1929 were much too large, for in 1926 it had only 184,470 and in 1930 it returns to a figure very nearly the same, 181-776. San Francisco, for some reason or other, seems to have been far below its actual population for 1928, for in the previous year we find 340,270 given, and in the following year, 1930, 350,000, a figure which would represent a normal growth for two years. Scranton and Denver seem to have been considerably below their actual figure previous to 1929 and included in that year the gains of a number of years. As to Corpus Christi, the only explanation that would seem to fit the case is that the astonishing figure of 247,760 for 1929 is due to a printer's mistake, a "2" being substituted for a "1" as the first number of the group. These patent irregularities in a few dioceses would likewise go far to explain the surprising drop to 90,944 for the year 1930. For if the figure for these six dioceses was too large by about 200,000, it follows that the gain for the next year was larger by just so much.

Referring once again to Table II, let us see whether the diocesan figures furnish a similar clue for the years that are decidedly below the average of 250,000 as they did for those which were above. The 155,989 given as the gain for 1922-1923 is below par because New York simply dropped 200,000 from its returns for 1922. The figure given for 1922 was 1,473,291, that for 1923 was 1,273,291. Now as New York has maintained this same figure ever since, does it not seem safe to consider this substitution of a "4" for a "2" another printer's mistake?

Again, we notice that the figure for 1924-1925 is very much below the average. In this instance, four dioceses explain the loss of over 100,000 by their decline. They are San Antonio, New Orleans, Nashville and Peoria. To the loss as shown in the figures for the two years must be added what these dioceses gained by natural increase, i.e. excess of births over deaths, and by conversion. This will show their total loss to be over 120,000. These facts are given in Table V.

TABLE V.

SHOWING SOME SURPRISING LOSSES FROM 1924-1925.

	1924	1925	Loss	Increase	Converts	Total Loss	Per cent
S. Antonio	253,695	184,470	69,225	8,996	180	78,401	30.8%
N. Orleans	350,101	326,000	24,101	9,386	372	33,859	9.7%
Nashville	25,450	21,880	3,570	299	164	4,033	15.8%
Peoria...... ...	120,217	115,965	4,252	2,238	424	6,914	5.7%
		101,148				123,207	

This most unusual loss in a single year by four rather small dioceses would go far to establish the balance for the year 1924-1925. It will probably have been noticed by this time that San Antonio cuts a rather large figure in every one of these tables. Its record for the past ten years might well be set down as the classical example of what statistics can be at their worst.

	1923	1924	'25 & '26	'27 & '28	1929	1930 & '31
San Antonio	134,374	253,695	184,470	276,887	318,000	181,776

This is an extreme case, perhaps, but certain other dioceses have considerable resemblance to it in their rises and declines. Corpus Christi and Altoona run a close second and third in their spasmodic upheavals. Try to represent such statistics by a graph, and the result is a diagram looking very much like the sky-line of the Rocky Mountains.

Now it might be asked: What have all these figures to do with the slump in Catholic population for 1931, which is the question at issue? Simply this: by these several tables extending over a number of years, I have tried to show the inherent weakness of our *Official* statistics, and how miserably misleading it is to draw hard and fast inferences from the figures for a given year. To do so would be to rise to the heights of optimism in one year, only to sink to the depths of pessimism in the next. Had we argued from the extremely high figures of 1926-1927, we might have drawn some very flattering conclusions as to the future of the Church in this country, just as Fathers Ross and O'Brien by taking the extremely low figures of 1930-31 find reason for great alarm. With such unsatisfactory figures it behooves us to be wary.

But to come to the population figure of the *Directory* for 1931, on which Father O'Brien has based his conclusions. A detailed examination of the figures again shows that a large part of the decline is due to four dioceses, and these not among the largest: Buffalo, Corpus Christ, Grand Rapids, and Springfield, Ill. To their apparent loss we must add, as before, their increase by natural growth and conversion, giving the results shown in Table VI.

TABLE VI.

SHOWING SOME REMARKABLE LOSSES FOR 1930-1931.

	1930	1931	Loss	N. Incr.	Converts	Total	Per cent
Buffalo...........	392,924	320,129	72,795	8,576	509	81,374	20.2%
Corpus Christi	247,769	156,490	91,289	6,606	46	97,941	39.5%
Grand Rapids.....	145,000	138,355	6,645	2,265	329	9,239	6.3%
Springfield, Ill	94,117	91,894	2,223	1,035	393	3,651	3.8%
			172,952			192,205	

The sudden large decline in Buffalo is the more remarkable in that it showed a steady gain from year to year for the whole of the last decade. Corpus Christi, after what looks like an error of 100,000 for two years, is simply assuming normal dimensions, for in 1928 it showed a population of 146,780. The astounding loss of 192,205 in these four dioceses would again be sufficient to bring our gain in population for 1931 over the 200,000 mark, which is not far from the average for the last ten years.

It seems clear from all this that when an abnormal rise or decline in the relative gain from year to year is recorded, it can be traced to the statistics of a few dioceses whose figures, by comparison with previous or subsequent ones, give indication of a substantial error. Were the indicated rise or decline due to general causes at work in this country, such would not be the case.

But in addition to what has been said about fantastic statistics in a few dioceses needing readjustment, something must be said, even at the imminent peril of wearying the long-suffering reader, about the reliability of our population figures in general. That they are faulty, most priests realize; just how faulty they really are, probably very few know. It is only by tables of the returns extending over a number of years, such as the writer has kept for the past decade, that this comes to light. These tables show that out of 108 dioceses and vicariates recorded in the *Directory*, only thirty-eight, or about one-third, have never sent in the same population figures two years in succession. All the rest have duplicated figures repeatedly, most of them as often as five or six times, and in this some of the largest dioceses are the worst offenders.

Chicago has changed its figures only once since 1918 (which is as far back as the writer has gone) and this was in 1926, when it simply added 100,000 to its previous figure. New York has been submitting the same figure since 1923, a figure, which, by the way, is less by 200,000 than that given out for 1921 and 1922. Fargo has been sending the same for fourteen years; Winona for thirteen; St. Augustine for eleven; Great Falls and Kansas City for eight; Columbus, Lincoln and Seattle for five: and so on down the line.

Shall we conclude that these dioceses have not advanced during all these years, while their neighbors have added their thousands and tens of thousands? Take, by way of example, only one of them and that the largest, New York. The population statistics would show that this great archdiocese has many thousands less now than it had in 1918. And yet in the interim, as the same tables of statistics show, it has added 277 priests to its personnel, 62 churches, and 28 schools —all of this in a period when the rapid improvement of the means of transit have made it possible for priests and churches to serve a larger district than ever before, and the general trend in consequence has been to consolidation. Why multiply churches and priests and schools if there is decline? Any one who has spent a Sunday morning in New York knows that its churches are crowded to overflowing not once but many times over and that its priests do not sit with hands folded idly in their laps. There is a plain contradiction in these statistics, if only we have the eye to see it.

Not only do these facts speak of a large increase in Catholic population, which has thus far remained unrecorded in population statistics, but there is another consideration brought out in *The Commonweal* for 1 July, 1931, by Bishop Noll in his very illuminating comment on Dr. Ross's article, which bears heavily on the statistics of other dioceses that have sent in new figures annually. "Father Ross," says the Bishop, "is correct in his surmise that there exists a tendency among the Catholic clergy to count parishioners according to a very severe standard. Usually they number among members in good standing only those who support the church by their offerings" —and, we are disposed to add, by offerings which the priest considers fairly adequate to the giver's means. (There! I felt all the time that the depression was at the root of the whole difficulty.) But, seriously, it strikes the writer that Bishop Noll has here put his finger very deftly on what may well be the fundamental reason why our population statistics show a relatively small gain for the past two years. At any rate, we have here a very good argument for maintaining that our population figures are decidedly below our actual Catholic population. "Inspecting the reports," continues Bishop Noll, "sent into the chancery here, I discovered that it is quite common for a priest who claims 500 families to report only 1800 or 2000 souls, which would be no more than two children to the family."

There are several other arguments, however, with which Dr. O'Brien seeks to bolster the population figure of the *Directory,* about which, for the sake of completeness, something should be said. First, he claims to have arrived at a figure showing a striking correspondence with it by a calculation based on our death statistics. Dr. O'Hara's remarks on this subject make this result very doubtful. It might be added also that if the population figures of the *Directory* are much too low, as the writer thinks he has demonstrated, any close agreement with the numbers as they stand merely proves his calculation by this method to be wrong also.

Father O'Brien's next argument from the official census published at regular intervals by the Government is, at first sight, not easily disposed of. These figures seem to show that while non-Catholic denominations are steadily increasing their percentage of the total population of the country, we are just barely holding our own; in fact, during one period, from 1906-1916, we actually suffered a loss of one per cent. But, unfortunately for the argument, these figures furnish no independent proof. They, like the figures of the *Directory,* do not represent a house-to-house census, but are furnished by the clergy and hence suffer from the same defects. Our enumeration is generally on the basis of number of families, very seldom by individuals. With non-Catholics it is not so. Their figures are likely to be much more representative, not only because non-Catholic congregations are as a rule much smaller than our own, and therefore more easily numbered, but also because most of them count only adult members. The U. S. Census Officials simply take the returns from the individual churches, add up the total of reported members, subtract this from the total population of the country, and so arrive at the statistics of persons not affiliated with any church. In the 1926 census, this group was represented as 53.4% of our population. There is ample room for more than a well-grounded suspicion that a liberal number of Catholics who do not support the church as they should, and therefore are not reckoned members by their pastors, are included in this great group.

And now to come to the Catholic birth rate as estimated by Father Ross in *The Commonweal,* which started all this hubbub and accounts for about four-fifths of our estimated loss for last year. The comments on this subject in the early July issue of *The Commonweal* were certainly quite to the point and serve to make his conclusion doubtful at least. Frederick B. Eddy, Editor of *The Official Catholic Directory,* has this to say: "On the basis of the figures of *The O. C. D.,* I do not think the conclusion is warranted." Continuing, he says: "Were we to take the gains in the various archdioceses and dioceses which have not reported new population figures, I feel sure that the reported loss would be, if not entirely eliminated, at least cut down to negligible dimensions." His word should go a long way in judging of this question.

There are other reasons why this estimate of the Catholic birth rate is much too high. Bishop Noll again strikes close to the heart of the matter, when he says: "The birth rate cannot be estimated with any degree of accuracy by comparing the number of baptisms reported by pastors to the various chancery offices with the total number of souls credited with parish affiliation. In numerous cities the pastors baptize children whose parents are not recognized members of the parish. . . . The Italian Consul at Indianapolis told the writer that there are about 4,000,000 Italians in the U. S. to-day. Now while it is not likely that one million of these, scattered over the United States, are credited as parishioners, the children of most of them are probably brought to the priest for baptism. The same consul contends that there are nearly 900,000 Italians in New York, while we may certainly assume that less than half the number are acknowledged as parishioners." This disposes of only one national group. But are there not other large groups in the country of whom a similar account might be given? To this the writer would add that many of the dioceses, whose reports of baptisms are included in the figuring of Father Ross, do not distinguish between the baptisms of infants and adults, and so swell the number still further.

A word, finally, about the losses to the Church in this country in former years as published at various times in the last century, to which Father O'Brien appeals as lending verisimilitude to his own statements. These losses have repeatedly been greatly minimized by scholars just as " discerning " as those who made the calculations. The fundamental weakness in most of them was that they were compiled with a view to touching the hearts of Europeans in order to gain priests and money for the American missions. It was perhaps a similar ulterior motive that made it possible for Dr. O'Brien to accept so readily the figures of the *Directory* and the conclusions of Father Ross. His purpose, as announced by himself, is to determine the causes of the Church's leakage. He found these figures and conclusions pat to his purpose and so adopted them out of hand. What strange tricks our minds will play upon our sober judgments when we have an axe to grind!

To conclude. The writer does not claim to have recorded all the irregularities to be found in his ten-year table of Catholic population statistics, but trusts that he has brought forward enough evidence to make two points: that the figures for any given year are likely to be misleading unless examined in detail and duly corrected, and that in general they are considerably below the actual population. In fact, he fears that he has said rather too much, and that, if the Editor of THE ECCLESIASTICAL REVIEW ever does him the honor of printing his tables and remarks, few readers, with the possible exception of Fathers Ross and O'Brien, will be found with sufficient hardihood to plod through this dreary stretch of statistical desert. But Father O'Brien demanded figures, and as the writer had quite a generous supply at hand, he felt constrained in Christian charity to grant his request.

The writer confesses, moreover, that in this study he had in mind a motive much less ignoble than that of trying to expose Fathers O'Brien and Ross, and this was to call attention once more to the hopeless muddle of our statistics with a view to obtaining " bigger and better " figures for the future. (Say what we will, statistics when authentic do the very useful purpose of showing dangerous tendencies and preparing to meet them squarely before things have gone too far.) He is disposed, however, to agree with Bishop Noll that the correct number of Catholics in the United States " would be procurable only by gathering the religious census from the people directly instead of from the pastors ".

The writer wishes to state, likewise, that he is at one with Father O'Brien's general purpose of calling attention once more to the causes of leakage amongst us and of devising means to stop it at the source. That there is leakage, and perhaps not an inconsiderable one, all of us will readily admit. That it is anywhere near the flood-tide of half a million in the year, few priests will grant, because the statement, even though supported by a most imposing array of tables and charts, is belied by their daily experience. For this very reason the writer can only regret that Father O'Brien saw fit to herald his theme with a trumpet-blast, for in so doing he has injured rather than served his noble cause. Most priests are earnest enough about their high calling to lend a willing ear when one speaks with authority on threatening dangers and gives sound advice on how they had best be met. But experience makes them a hard-headed lot, not easily deceived by paper calculations, even when they have all the earmarks of sound scholarship. Consequently, their reaction to Father O'Brien's article might be summed up thus: "Losses to the Church?—Yes. Tell us how to stop them. Half a million in a year, one in every forty?—Never!"

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DIVINE TRADITION IN HISTORY.

LAST MONTH I had the privilege of putting before the readers of THE ECCLESIASTICAL REVIEW a concise view of Divine Tradition; "The Word of God unwritten in its origin," as St. Robert Bellarmine defines it. Christ our Lord is its author. He committed it to His Apostles, the deposit of faith "delivered once and forever to the saints" (Jude 3). Through His ministers the faith is communicated to successive generations. Behind them is the infallible Church guarding the deposit. Guaranteeing all is He who gives the faith, preserves the faith, crowns it in the faithful with vision, Jesus Christ, Alpha and Omega, the Beginning and the End, Author and Finisher of faith (Apoc. 1:8,17; Heb. 13:2). Divine Tradition, then, given by word of mouth, is not *formally* handed down by word of mouth. It is a treasure, out of which the treasurer brings forth things new and old; new, because applied to new conditions; old, because coming from the deposit delivered in the beginning.

Against this one may urge the well-known words of St. Irenaeus, who, enumerating the Roman Pontiffs to his own day, concludes: "By this same order and this same teaching the tradition of the Apostles has come down to us."[1]

But to discuss the nature of Divine Tradition is one thing: to determine its matter against heretics, as did St. Irenaeus, is another. Were it what the objection pretends, the argument against its immutability drawn from human frailty would be unanswerable. This St. Robert admits. St. Irenaeus gives a special reason for appealing to the Roman succession, which might move one to attempt the solution from the Pontiffs' infallibility. Yet, though popes, like other bishops, preached and taught, and, on occasion, exercised their supreme function, there was no formal communication of the deposit from pontiff to pontiff. Had there been such, it could in itself have given no absolute guarantee. Not without necessary reason does the Vatican decree identify papal infallibility with that of the Church, of which the Pope, as its supreme authority, is the organ; and determine the mode of its exercise. Were the Church, the depositary of Divine Tradition, not enabled by her ever-present Spouse and the indwelling Holy Spirit to declare it infallibly and at all times, there could be no papal infallibility. Hence St. Robert, putting the matter on its right basis, responds: "That traditions should not be conserved, is impossible; since the care of them rests principally, not on man, but on God, who rules the Church."[2]

We said that Divine Tradition is unwritten in its *origin*. Nevertheless, it could not but find its way into books. Fathers and Doctors were not forbidden to write: varying needs of times and persons impelled them to do so. Yet all they wrote was not necessarily tradition. Doubtless a special providence watched over them. But it was not inspiration, nor could tradition ever become revelation. Their writings contain the matter of tradition. To what extent and with what exactitude, have to be determined by reference to the Church, the depositary of Divine Tradition and its interpreter.

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[1] Adv. Haer, iii, 3.

[2] De Verb. Dei, iv, 12.

For this there is no oracular response. To determine the matter of tradition is a work for men, and to be done, with the assistance of the Holy Ghost, in a human way. The Church communicates the faith through her agents; and to their teaching one must recur. A doctrine constant and consistent accepted from the beginning by Fathers and Doctors as Christ's authentic teaching, coming down to us unreproved by Pontiff or Council, or by the passive infallibility of the Christian people; of such a nature, moreover, as to exclude any origin merely apostolic or ecclesiastical, is to be accepted as Divine Tradition.

Let us illustrate. One holding notions current outside the Church, would explain the origin of the diaconate. He finds in the written word that disputes had arisen over food, and that the Apostles ordered the multitude to choose seven men, whom they would appoint to see that all received equal treatment. Then the liturgy, he assumes, was simple, a mere "breaking of bread from house to house;" which he interprets his own way. As it became more ceremonious, it called for assistants. What more natural than to take men ready to hand and clothed with some authority? As common life passed away, that assistance became their chief function. Thus what the Apostles had introduced to avert quarrels over rations, was transformed into a sacrament instituted by Christ, imprinting its character on the soul.

The Catholic sees in the record that the Apostles did more than appoint supervisors of food distribution. That the complaints of the non-Jewish element could not have been their formal motive, is evident from the history; otherwise the qualification of the candidates should have stopped at "men of good reputation." An administrator of temporals needs not to be "full of the Holy Ghost and wisdom". To commission him, a word would have sufficed. Imposition of hands and prayer, means of high significance, would have been incongruous. These indicated that the Apostles did but make the dispute the occasion of instituting the order of deacons in obedience to Christ's command.

His conclusion, however, is not the ground of his belief. He will now apply the test of tradition. He sees bodies of Christians coming down from an antiquity antecedent to all schism. Everywhere he meets the deacon, a sacred person, ordained for functions all but sacerdotal, receiving a character divinely impressed. He examines the Fathers and finds the deacon of to-day. He sees him in the ancient liturgies exercising functions of highest distinction. From St. Lawrence he learns what the deacon was in the third century. He hears St. Paul laying down the qualifications for the diaconate, no less than for the priesthood and the episcopate, the crowning one being: "holding the mystery of faith in a pure conscience. Let these first be proved, and so let them minister" (1 Tim. 3:9, 10). Deacons, then, shared in the apostolic ministry. St. Philip, one of the seven, preached and baptized (Acts. 3:5-12; 26-40). Stephen worked miracles and taught with power (Ib. 6:8). Thus he reaches the Apostles praying and imposing hands for a sacred ministry.

But all this is apologetic or polemical, demonstrating the tradition according to reason. It is not the tradition itself, the ground of faith. This is the divine act of the God-Man committing His doctrine to the Church; the infallible ministerial act of the Church proclaiming it to the world; its reception by the faithful, "not as the word of man, but as the word of God, who operates faith in believers (1 Thess. 2:13).

Here, then, is the irreconcilable difference between modern theory and Catholic faith. Both see a variety in practice according to varying conditions. The former, exaggerating the variety, and admitting only the material written word, makes tradition the mere successive interpretations of that word according to the exigencies of transient circumstances and of an *a priori* theory of the Church. The latter, reducing varieties to due proportions by insisting on the unchanging and unchangeable substance behind them, sees but the Church animated by the Holy Ghost unfolding its indisputable deposit of faith according to human need. For the Catholic there is no written word independent of the unwritten. Grant only the material written word, and men might quarrel forever. The formal written word, that is, its full sense, its definite reality terminating all dispute, belongs to the unwritten word, the deposit of faith.

Let us take another example. From the commission in the Cenacle: "Whose sins you shall forgive, they are forgiven them: whose sins you shall retain, they are retained", to a modern church with its thronged confessionals, is a long process. In the early Church public penance had an important place. Later the annual confession attracts notice. Then came the counter-reformation, the multiplication of confessions, the development of moral theology into a special branch of sacred science with casuistry as its art. Thus was reached the practice of to-day.

Modernists construct a theory plausible to all prejudiced against Rome. They make public penance disciplinary only; but its place in the early Church is for them exclusive. As it gradually disappeared some efficacious means of admonishing sinners of guilt and repentance was needed. Hence arose the practice of acknowledging sin before a priest and receiving some penance, so as to depart resolving on amendment with hope of pardon. This is the idea underlying the practice of the Church of England with its general confession at morning and evening prayer and the consequent ministerial assurance of forgiveness conditioned on true repentance and the unfeigned reception of the Gospel, that is of the Protestant Reformation. It is seen in the Comminations of Ash Wednesday, now, perhaps neglected, but read regularly sixty years ago.

But, the theory continues, this satisfied neither an ambitious priesthood nor a superstitious people. Gradually grew up the notion of some intrinsic efficacy, which enabled Rome to work out the sacramental doctrine, *ex opere operato,* and pass the decree of the Fourth Lateran Council obliging all to, at least, an annual confession, with the corollary that sins must be told in number and species.

At length came Protestantism threatening the extinction of Catholicity. Against it the one defence was to bind men to the Church by the constant exercise of its distinctive rites. Hence the revival of frequent Communion entailing frequent confession. Then came Ignatius insisting on the confessional as the sure means of dominating the souls of all, of pontiffs and princes, of citizens and yeomen. Thus moral theology and casuistry attained preëminence; and the text, "Whose sins etc." acquired the specific sense accepted in the Roman Church.

The theory may seem to hold together: under intelligent analysis it falls to pieces. It is full of assumptions. It asserts what is absolutely false. It exaggerates the value of documents, ignoring historical tradition, giving them a negative no less than a positive value: "What is not in the record may be taken to have never occurred." Even when there is good reason why the document should have mentioned the assumed fact, such reasoning, whatever collateral confirmatory force it may have, is, as the foundation of the main argument, necessarily fallacious. Dr. Reuben Parsons maintained that Giordano Bruno was not burned, except in effigy. His proof was the silence of ambassadors and others, who, writing from Rome just after the supposed event, while they mention things trivial, would not have omitted a matter of such wide interest. Since he wrote, the records of the Misericordia Fraternity have come to light telling in full detail its services to the wretched heretic at the stake. Dr. Parsons made no allowance for the personal equation arising from man's natural limitations and his free-will. But there was no antecedent reason why the documents quoted to prove that only public penance existed in the primitive Church should lead up to the mention of sacramental confession, as we shall see.

The modern argument is not a dispassionate searching after truth in a matter hitherto vague and ill-defined, but an *ex parte* attack on the well-authenticated teaching of an institution venerable for its age, its learning, for the benefits it has heaped on the world, in a subject peculiarly its own, from which alone does the adversary derive the weapons of his war. As too often happens in such cases, his argument begs the question disgracefully. The point at issue, is whether sacramental confession, as it exists to-day, was essentially the ordinary means of remitting mortal sin from the beginning. The adversary assumes, what is by no means true, that the sole foundation of Catholic faith is the classic text: "Whose sins etc.," and proceeds to assert with Calvin that it contains nothing more than a commission to preach pardon through Christ. This is a novel interpretation, inconsistent with the obvious meaning of words, than which none more definitely expressive could be chosen to express the Catholic doctrine. One looks for its solid demonstration drawn from a history of the text in its interpretation by Fathers and Doctors during fifteen centuries. Had this been established, though the conclusion against sacramental confession would not follow apodictically, the Catholic position would be weakened. But nothing of the sort is seen. Calvinists were content with their master's word. Modernists pick up a text here and there from the Fathers, and argue that it might mean this or that, but reach no definite sense excluding the Catholic doctrine. Hence their argument is not: We have proved the Catholic foundation false, therefore its dogmatic conclusions can not be true; but: The Catholic doctrine is hateful; we must assume that it is false; a theory must be formulated accordingly. A begging of the question pure and simple infecting all the assumptions and assertions that follow.

But an error graver, because more hidden, is that which vitiates so much of modern criticism. Of this the primary condition, difficult but necessary, is that the historical critic put off the modern mind to acquire for the moment that of the period under discussion. One reads that Pope St. Celestine, writing to the bishops of the Provinces of Vienne and Narbonne, rebukes the practice of refusing penance to the dying. This, he says, is nothing else than to procure their eternal ruin, though God, most merciful, is ready to receive them. He instances the thief on the cross, who, had a single hour of penance not sufficed, would have been lost: with it he merited the heavenly habitation (Ad. Epps. Prov. Vienn. et Narbonen. C. 2 apud Migne). Here there is evidently question of public penance. To it the Pope attributes the remission of sin. There is no mention of sacramental absolution. Hence it is excluded.

The argument seems convincing to the adversary. In reply it must be premised that public penance was founded on public offences, which under the circumstances of the times implied, at least *in foro externo,* a returning to the heathenism renounced in baptism, or an apostacy under persecution, or the embracing of one of the great heresies. This corresponds to the catalogues of sins more than once denounced by St. Paul in his Epistles and by St. John in the Apocalypse, catalogues in themselves by no means exhaustive, as excluding from the heavenly kingdom. That such sins called for adequate penance; a sincere acceptance of such penance as imposed by one holding the power of the keys; that a wilful refusal to perform penance so accepted would throw one back into the state of sin; was as good theology then, as it is today. But Novatianism and Donatism affected even the orthodox. There were rigorists maintaining that the actual performance of adequate penance was an absolute condition of forgiveness *sine qua non;* and consequently that for the moribund sinner nothing could be done. This error St. Celestine condemned, laying down the principle that in such case, true conversion is to be judged by the disposition of the mind toward penance, rather than by the time spent in its performance; which is as good theology now as it was then.

To attribute to St. Celestine the notion that penance or the disposition to perform it could of itself merit sanctifying grace, would make him worse than a Pelagian. On the other hand, the very example he brings implies sacramental absolution. The objector makes him say that by an hour's penance the dying thief merited the heavenly habitation. He says more than the objector quotes; namely, that the reward was merited, " the divine promise having been interposed." Now " This day thou shalt be with me in Paradise ", though in form a promise, was, like similar expressions " See, you are made whole. Sin no more ", " Neither do I condemn thee ", an absolution as distinct and final as was, " Thy sins are forgiven thee ", to the paralytic. St. Celestine's mind was to condemn the rigorous error that the dying sinner must be left to what Calvinists term, " God's uncovenanted mercy ", by asserting the Catholic doctrine that his guilt is to be remitted here on earth by an absolution as definite as that pronounced on Calvary.

As has been said, not all mortal sins called for public penance. There must have been an ordinary remedy which could be no other than sacramental absolution. This must have been the universal remedy, unless one would pretend that mere material public penance could produce the same sublime supernatural effect as the word of Christ spoken through His minister. That sacramental absolution was that remedy for post-baptismal sin, St. Cyril of Alexandria says very clearly: " Men breathed upon " (i. e. to whom the Holy Ghost has been communicated for this special function) " remit sins or retain them, I opine, in two ways. Either they call the worthy to baptism and repel the undeserving" (i.e. in preaching to infidels), "or they do so in another way when they chastise the sinning *children of the Church* or forgive the penitent; as did St. Paul in the case of the Corinthian." [3]

One rejoins: "All that is vague. If he means what you say, why can not he speak plainly?" When all are of one mind, much may be understood. In refuting Nestorius St. Cyril spoke polemically, and therefore clearly, just as we leave no point undeveloped in discussing our doctrine with the objector. Here he is explaining the Gospel to his flock. What our opponent thinks vague, will lose its vagueness if he will but put off his modernism and enter into the spirit of the early Christians. To the Catholic to-day, holding the divine tradition of the sacrament of Penance it is perfectly clear. So too must it have been to the Christian fifteen centuries ago, unless one would accuse the Doctor of the Church of studying how to render the Gospel obscure while pretending to explain it. Hence we conclude, that the Catholic of to-day holds the same faith as the Alexandrian of the fifth century: that the complaint of vagueness is the confession of error.

When, however, the full content of the Gospel is more recondite, the commentary is fuller. Such is St. Cyril's on the words: "That you may know that the Son of Man hath power on earth to forgive sins" (Luke, 5:24). "The very fact" (the healing of the Paralytic) proves that the Son of Man has power on earth of forgiving sins. Now of whom does He say this, of Himself, or of us also? Both are true. He, as the Incarnate God and Lord of the Law, remits sins. Yet we also have received from Him that splendid and wonderful grace. Wherefore He said to the Holy Apostles: 'Whose sins etc.'" (In loc. cit.). To Catholics of all time the sense is clear as crystal. Even the objector would hardly call it vague.

We quote St. Cyril because our adversaries, abusing a passage, claim him as a supporter. There are others whose testimony is even more splendid, as Pacian, the antagonist of Novatianism, St. Augustine, and St. John Chrysostom in his *De Sacerdotio*. We can not pause to cite them, but must go on to what is most striking, the comparative infrequency of confession in the Ages of Faith; its prevalence to-day; noting in passing another error, that private confession grew up as primitive public penance disappeared. Both existed together till the later Middle Age; the latter, as always, for graver public sins.

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[3] In Joan. Lib. 12. in cap. xx. 22, 23 ad fin.

Here must be noted two principles, necessary for the appreciation of the mind of the past; one, universal, the other, particular. The former: "Whatever is received is received according to the mode of the receiver". The giver determines its nature: "I will give this or that". The quantity received; its physical condition, solid or liquid, hot or cold; its use; depend ultimately upon the receiver's nature, capacity, need. So with the sacraments. Our Lord institutes them: their use follows the circumstances and immediate needs of men. From this the latter principle flows. Though the sacrament of Penance demands the complete confession of one's mortal sins according to number and species, as Fathers and Doctors taught long before the Lateran Council, human limitations reduce the actual obligation to those sins, of which, after sincere self-examination, one is conscious in the moment of confession, as hitherto unconfessed.

We come now to the early Christians. St. Paul and St. John warned them of the sins that would especially beset them; such, namely, as would imply apostacy, at least incipient. These brought on public penance, with its necessary private adequate confession. One avoiding these, though not immune from grave private offences, would, as a rule, escape them. This all missionaries to the heathen recognize. Remove relapses into the sins of heathenism and graver sins of human frailty are rare. Thus, though private confession was absolutely frequent in the early Church and grew with the advancing years, it could not have attained to the use of to-day.

Two things characterized the Middle Age. Vivid faith flourishing in an atmosphere of faith, and a violence of conduct surviving in social institutions from ruder times. By the former the people in general lived Christian lives. Daily Mass, assistance at the Divine Office, holy days, pilgrimages, almsgiving, kept them in touch with our Lord. Not indifference, but these conditions of the receiver and a certain awe born of faith made the use of Holy Communion infrequent. The immediate need of confession therefore was not felt. The pious, falling into sin, confessed speedily. The less pious would await a convenient time. Those with the habit of sin put things off till death, much as in earlier times the catechumen would do with baptism. But no one dreamed of dying unconfessed. No divine tradition was more firmly held than the necessity of reconciliation through the sacrament. It was not preached by the teaching Church. It penetrated the whole substance of the Christian life, and was taken for granted in the legislation of the time. Joined with such unpraiseworthy dilatoriness, was the childlike confidence in the Blessed Mother of God, who would see that her client should not die unabsolved. It was not the better way; but it was not superstition. It was rather the realizing of the intimate relations of the supernatural Kingdom, in terms of those of lord and vassal in the natural. Service rendered is a title to protection. Anyhow, the confidence was justified by the event. As for the higher classes, with whom history is naturally if unduly occupied, similar conditions obtained, more strongly accentuated through feuds, rivalries and lawless passions. In spite of all they were deeply Christian, and sought sooner or later through the one ordinary means reconciliation with God so often offended.

With the passing of the Middle Age came the wounding of Christendom, to culminate in the Protestant revolt. The assumptions, however, that the long war of the Catholic Church against that heresy had for its motive the natural repugnance to yield to a rival; that it differed in nothing from the later struggles of absolutism against democracy; that the Jesuits took up the quarrel to gain a universal ascendancy, promoting frequent confession as the sure means to dominate consciences, come from a perverse Rationalism projecting the modern spirit into a past age, and refusing to recognize the enormous differences between our times and the sixteenth century.

How then, one asks, did it happen that the methods of the earlier and of the later conflict of the Church differ so widely; private confession, so important in the latter, having in the former so small a part? Simply because the two differed specifically. In the first age converts forsook the pagan world to build up Christian society. Relapse was their great peril. This overcome, the vigorous Christian life, the complete renunciation of former things minimized the danger of the common sins of human frailty. At the Reformation Christian society was itself infected. It failed in its duty to aid its members to a Christian life; still worse, it facilitated their transgressions. There was for these no getting away from what was Christian society held to second the Church working for social and individual needs. It had to be reformed. The frequent use of Holy Communion fixed men's allegiance to the Lord and to His Church. The sacrament of Penance cleansed their souls. Through their spiritual renewal Christian society was, in no slight measure, restored.

The Protestant falling away had long been preparing. From the revival of letters the learned had been tainted with pagan views of life. Trade and wealth, increasing with the opening of Asia and America, had fostered in citizens a luxurious selfishness. The revolt of the peasantry sprang from social inequalities, once reasonable and reasonably accepted, now exaggerated because unreasonably urged by the upper classes rejoicing in the material amelioration of their own lot. Adding efficacy to these causes of decay, was the mysterious Manichean heresy creeping everywhere through Christendom. All working together, brought about an evil complexity of life analogous to the studied corruption of decadent imperial Rome. In the Ages of Faith confession, if less frequent, was also simple; a matter of few words, as it is made to-day by a Catholic peasantry untouched by doubts or fears. From frequency of confession human weakness too easily gathered scruples. Social complexity gave rise to many new questions especially with regard to justice, the sixth commandment and coöperation with heretics. Hence the science of Moral Theology and its art, Casuistry.

Thus changing practice is accounted for in strict concordance with the constant identity of the sacrament of Penance. But again, so far as the faithful are concerned, all this is polemic or apologetic. For the teaching Church it is a preliminary to its infallible functions. It is not for the former the ground of their faith: for the latter it is not the guarantee of its doctrine. The faithful believe Christ's unwritten word spoken by Him through His Church. The Church in teaching rests on its deposit of faith, and on the Holy Ghost its principle of incorruptible life.

We now pass to Divine Tradition purely doctrinal, selecting one most challenged, the Immaculate Conception. We premise that, since it is defined, it was contained in the deposit of faith; but we do not know the precise terms in which our Lord committed it to the Apostles. He may have expressed Himself as definitely as did Pius IX. There is no intrinsic reason to the contrary; yet there is an obvious difficulty. The Blessed Mother of God was to survive Her Divine Son for some years. Following the analogy of our Lord's mortal life, we may justly presume that during those years the Apostles would of necessity have been discreetly reticent. Moreover, there was not here that need of explicit revelation, which characterized those very elements of ecclesiastical organization, the sacraments, for instance, and the primacy of Peter. Had the question been raised, they, guided by the Holy Ghost, would have had the answer. But the deposit of faith was not a complete system of theology which the Apostles, understanding it by divine illumination, were to hand on to their successors. It was not communicated to them as something purely personal, but through them to the Church, of which they, as its primary teaching authority, were the foundation; a living immortal organism with its own intelligence and will, ruled in all its operations by the Holy Ghost. Whatever is received, is received according to the mode of the receiver. The Church, being what it is, needed absolutely only the elements of the faith from which its infallible intelligence might deduce the revelation contained. In the present case the *Proto-Evangelium* and the fact that the *Magnificat* was inspired prophecy, taken in conjunction with the Incarnation, could have sufficed. One objects that such analysis would give probability only. This may be granted, as regards his thesis, to the theologian who understands that in the natural order probability must often pass into moral certitude. Once the thesis has been accepted by infallible intelligence as expressing the content of the deposit of faith, it becomes dogmatically certain with a certitude entirely supernatural.

But the very first deduction from the material deposit of faith, accepted and approved by the Church from the beginning, was, that whatever is said of the prerogatives of Mary is said in a sense peculiar to herself, implying a purity and sanctity than which none greater is to be found in a mere creature. Thus a common difficulty is met. When the definition was under consideration Passaglia, one of the theologians, enlarging Suarez' work, gathered anew the testimony of the Fathers. To some the quotations appear wide of the question. They say, what all admit, that the Blessed Virgin's sanctity was most exalted: they do not say with Pius IX that in the first instant of her conception she was, by a singular privilege of God, preserved from all stain of original sin. The objector reads hastily and in the modern spirit, semi-incredulous, forgetting that to interpret, one must enter into the spirit of the writer and of his time.

In the first place, the Fathers never lost sight of Mary's singular sanctity, celebrating her in terms inapplicable to any other saint. The Incarnation was, indeed, the universal foundation of their encomiums, a dogmatic principle no client of Mary would dream of challenging. Nevertheless these contain by intrinsic necessity the assertion of a sinlessness implying her freedom from original sin, sometimes so categorically universal, as to exclude it; sometimes even giving the exclusion actual expression. To understand their general doctrine, one must recognize the Catholic teaching concerning original sin, which they held so firmly from St. Paul. It is a real sin, the corruption of human nature created in grace. It involves the whole human race in its punishment. To restore mankind to what it had lost in Adam, was the primary end of the work of the Incarnation. If, by an impossible supposition, no actual mortal sin but Adam's had ever been committed, that sin, infecting the nature, would have closed heaven against all men; and God would have become Incarnate to take away the curse. This to the Fathers was an ever-present reality. Pelagianism, its negation, nullifying the mystery of the Cross, excited a horror, incomprehensible to the modern mind corrupted by Protestantism, founded in the denial of the Catholic doctrine of original sin. No wonder, then, that in the age of faith, when all controversies regarding our Lord's Person and Nature had been laid to rest, and the Holy Virgin was secure in her dogmatic title, Mother of God, Divine Providence turned men's minds to a more intimate study of its adequate content. There were sharp disputes, beginning with the thirteenth century; but careful study shows that in them was question rather of defining terms, of conciliating texts; of the mode, than of the thing. Thus was anticipated the renewal of the warfare against Christ's divinity, the logical outcome of Protestantism; and the way prepared for the definition of the Immaculate Conception, the complement of the Incarnation, its final and unanswerable assertion; the abyss impassable between the Christian Society, Christ's imperishable Kingdom, and the unbelieving world hurrying to its ruin.

Once more we end our apologetic and polemic. We have reasoned, we dare say, well and conclusively. Yet mere historical analysis can terminate in moral certainty only. This we have reached in a degree such as in human affairs is rarely attained, more than sufficient to render assent the highest prudence, dissent the extreme of recklessness. Nevertheless, such reasoning cannot be the foundation of faith. Presented on a larger scale to Pius IX by his counsellors, it furnished him with matter pertaining with the highest moral certitude to the deposit of faith; so that, had there been question of merely human authority in a competent teacher, he might have proclaimed the fact, and all, Catholic or not, should in reason have accepted his testimony as that of the chief expert in the question at issue. Absolute certainty concerned the supernatural, and could be attained only supernaturally by measuring up the conclusion with the deposit of faith. He made them, therefore, the matter of protracted prayer. He did not pray for inspiration, that God would move him irresistibly to speak and put into his mouth the word to be spoken. Were anything to be said, the terms had been thought out carefully by his counsellors. He did not pray for revelation, for such a light as would manifest a new truth to be proclaimed to the world. The Immaculate Conception had long been before men's minds. The question was not whether, as morally certain, it might be piously accepted. It was whether our Lord had revealed it in the deposit of faith; and whether it was His will that it should be proclaimed in the terms already prepared. The Pontiff prayed as did his counsellors. They prayed for divine assistance to counsel well: he prayed for divine assistance to fulfil his office of supreme teacher and guide. They prayed for an assistance they had every reason to expect, since they were counselling the Vicar of Christ in matter of supreme moment, yet which would not prevent the natural consequence of human frailty. He prayed for an assistance, certain and sure, guaranteed in our Lord's commission to His Vicars, lifting him above his natural frailty, not as an oracle, merely passive, but as the universal teacher actively discharging a function, the highest found on earth. Infallibility is no new permanent faculty, no intrinsic power, but an extraordinary assistance added on occasion and under definite circumstances to that ordinary assistance expressed in the familiar prayer: *"actiones nostras . . . aspirando praeveni . . . adjuvando prosequere,"* which the Pope enjoys in common with all men. The Holy Ghost moves him to consider the advisability of defining the Immaculate Conception, as He moved theologians to study the question and bishops to ask for the definition. The Holy Ghost enlightened him, as He enlightened them, examining in records of the past the reasons for and against its definability, and gathering from circumstances of times and persons the divine will in the matter. Whether in all such preliminary considerations he had or had not the greater light, is unessential, a question of more or less. But when it came to the formal motive of the definition, the last practical judgment, which, when uttered, became, no less than St. Paul's preaching to the Thessalonians, "the word of God who operates faith in believers," determining the question irrevocably and irreformably for all men and for all time, he, the supreme judge and interpreter of God's unwritten word to man, had that extraordinary assistance making error impossible, which his office demands and he alone can receive. "It seems good to the Holy Ghost and to us."

For the Pontiff, then, the deposit committed to the Church, a treasure, not to be stored untouched against the Lord's return, but to be administered for the upbuilding of the Body of Christ in the integrity of the faith, was the foundation of the great act of December, 1854. For us the foundation of our supernatural adhesion to that act is the same deposit of faith declared by Christ's Vicar according to his office. Thus came to us, despite the lapse of ages, the Divine Tradition from the lips of the Lord Himself.

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A POINT OF VIEW IN PREACHING.

Giving and Taking Good Example.

GOOD EXAMPLE as a sermon theme offers the advantage of being concrete, readily understood and clearly set forth in the teaching of Christ. It is by no means a superficial topic. The understanding of it depends on a clear spiritual insight into social relations and responsibility for our personal influence upon the lives of others. No one can altogether escape the Christian law that makes us our brothers' keepers. When our Lord sets forth the iniquity of scandal, He offers a background from which we can see the glorious rôle of good example in Christian life. Apart from the doctrinal aspects of both, social imagination is necessary because it helps us to appreciate personal relations as they are affected by example. Nowadays our relations tend to become impersonal. Life was never more complex and less personal, on the whole, than it is now. Persons of distinction who are served by many "inferiors" are in such impersonal relation to them, as perhaps never to give a thought to the influence of their example, and yet the final relations among all men are spiritual and the law of good example rests on this spiritual quality of life.

Although the problem is complicated and the practical solution of it is not without difficulty, there are general aspects that can be treated rather simply and in a way to promote the understanding of this gentle and beautiful privilege of the Christian life. St. Paul gives us the ideal in the surrender of his liberty, lest it become a stumbling-block to his neighbor. "But take heed lest perhaps this your liberty become a stumbling-block to the weak. . . . Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. Wherefore, if meat scandalize my brother

I will never eat flesh, lest I should scandalize my brother."[1] It is only in proportion as the concept of brotherhood prevails in social life that we can see the intended place of good example in it. This is the fundamental Christian concept that is so much obscured in our everyday living because relations have become so impersonal.

ON GIVING GOOD EXAMPLE.

The teaching of Revelation is, of course, fundamental in any explanation of this obligation. Texts and commentaries are at hand for every preacher. One may venture, however, to add interpretations that help toward understanding and obedience. Good example is an expression of reverence for others whose moral integrity is dear to Christ. If human lives were worthless, and we were not concerned with their moral integrity, we might be utterly indifferent to our influence on them. But once we understand the reverence for life and character demanded by Christ with terrific emphasis, the duties of reverence find place in our concern and solicitude. One of the fundamental duties of that reverence is the giving of good example.

St. Paul uses a phrase that offers another lesson to anyone with imagination. He feared to wound the "weak conscience" of his brother. We may well imitate him in this. One can never know when or how one's good example may be an inspiration to the weaker conscience of another whom we may never know. At any rate, good example releases into social life messages of strength and courage that do, with a frequency not to be overlooked, help struggling souls toward victory. This consideration, however, will have force only for those who have the imagination and insight to see life as it is. The thought of this service as a possibility should inspire the Christian heart and invest the giving of good example with a heavenly charm.

Again, this duty and privilege offer a superb opportunity for the practice of self-discipline and self-control. Many act on thoughtless impulse, not caring for any secondary effects of what they do. And in this way much harm is done. When the duty of giving good example is clearly and constantly perceived, impulses are checked and the more subtle forms of selfishness are unmasked. Thinking about others and concern for their spiritual welfare are the outcome of spiritual vision. In so far as this habit is cultivated, it operates as an admirable form of self-discipline that makes many of the other forms of renunciation easy in spiritual life.

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[1] I Cor. 8:9, 12, 13.

Any thoughtful Christian will be conscious of much neglect in his past life. He will recall neglected graces, lost opportunities, degrees of selfishness or self-indulgence regretted, needless pain inflicted, duties overlooked and probably sins that in the aggregate stir impulses of reparation that are so deeply cherished in the traditions of Catholic piety. Now verbal reparation is blessed and wholesome. But one may well believe that generosity in giving good example may serve as a most acceptable form of reparaiton for such defects. The goodness that we inspire in others makes intercession in the Communion of Saints for us whose holiness falls short of the measure of our graces.

There is another view of our topic that ought to appeal to those of generous hearts and high vision. They who give good example enter into positive coöperation with Christ in the upbuilding of His Kingdom. One can be very narrow and very spiritual, taking words as we use them. But every deep tendency of spiritual life widens sympathy and makes God's interests the most cherished interests of personal life. Good example is a form of surplus service outflowing to other lives, reënforcing the appeal of grace, giving courage and motive to overcome sin, relaying the call of Christ to the soul that may have wandered away. In this way one coöperates positively with Christ in the world work of Redemption.

Every aspiration of Christian self-respect, every true cultural ideal of social life and every authoritative interpretation of the spirit and teaching of Christ will be found in agreement in exalting good example into eminence among the social obligations of life. To be indifferent to it, to live carelessly, with no thought of our influence on others, to overlook all opportunity to reënforce others by speech, manner and attitude in common service of great ideals would argue a hardness of heart, lack of imagination and spiritual blindness whose presence were disaster.

The Christian duty of giving good example excludes by its very nature all thought of pose, all attitudes foreign to sincerity or to genuineness of action and motive, all touch of the Pharisee. When the duty is seen in its true place in spiritual life, and attitudes remain free from obvious or refined selfishness, the performance of it will remain free from all such taint.

ON TAKING GOOD EXAMPLE.

The preacher is by no means done with his topic when he has discussed the giving of good example. He should go much farther and by a different way, in teaching the obligation of taking good example when it is offered. They who seek to follow the footsteps of Christ, to know and obey His law and to enrich life for eternity will cultivate the gift of being easily edified. One is amazed to notice the widespread indifference to noble conduct found throughout social life. One of the English poets remarked that many think that they do their full duty to virtue when they have praised it. There are those who speak in highest admiration of the goodness of others yet feel no impulse to imitate it. They can admire generosity and remain ungenerous; praise unselfish devotion to a duty, yet neglect their own; commend patient bearing of injury while cherishing resentment for offences; extol the honest public official who refuses a bribe and proceed to corrupt another by bribing him. The explanation of this curious human trait is perhaps the task of a psychologist primarily, but the preacher is concerned with it for many reasons. It is a trait that bears directly on spiritual welfare. It neutralizes the exemplary effect of much of the virtue in life and leaves souls insensible to the appeal of adequate spiritual ideals.

It seems to suggest the cloister when one speaks of being " easily edified ". Any such mistaken impression is followed by serious impairment of spiritual integrity. Every Christian should understand his needs in relation to his spiritual ideals, and should see in good example, wherever found, a direct help in the ennobling of his life and the saving of his soul. This is the work of the habit of edification. It can be cultivated like any other mental habit. One may be indifferent to moral beauty or uncomplaining heroism in the doing of painful duty, as one may be indifferent to the glory of a sunset or the grandeur of a mountain. Surely one can be trained to discover, appreciate and praise goodness wherever it is found. Every noble thought or pure emotion or refined example brought to our knowledge by observation, reading or conversation is a messenger of God. Our spiritual thinkers have not hesitated to call it a grace.

There is much more in the habit of being easily edified than the mere seeing of good example. It is a most effective obstacle to many unspiritual tendencies in ourselves. That habit fills the world of our selection with types of character to which we reverently look up. Among them the spirit of Christ works with happy effect, and we see in their behavior how Christ is interpreted into conduct. When indifference to edification is found, we drift into the habit of fault-finding not virtue-finding. We become " proofreaders of character " and surround ourselves by those who seem inferior, and our virtue shines resplendent in contrast with their faults. Not more certain and measured is the lifting action of pontoons that bring the sunken submarine to the surface of the ocean than is the power of those whom we sincerely and deservedly admire, to lift us to high levels of behavior when we are " easily edified ".

Appreciation of virtue adds greatly to its social strength. The little girl who remarked that there is no use in being good when nobody notices it, revealed a trait of human nature that has written many chapters in the spiritual history of the race. General indifference to goodness, expecting virtue and not noticing it, finding and proclaiming faults indiscriminately, are aspects of the problems of edification that our preaching should not overlook.

Although the problems of giving and taking good example are closely related, they are so unlike in approach, nature and sanction that they should be treated in distinct but related sermons. At any rate, the preacher who confines himself to the exposition of the first and overlooks the second, neglects an opportunity to impart instruction that seems fundamental in the social aspects of spiritual life. One who is easily edified in an intelligent and discriminating way, becomes a specialist in goodness, as it were. He will find and admire it about him.

Newspaper, biography, lecture, essay, conversation, magazine will now and then contain accounts of behavior that will edify one. They who look for good example will find it and feel its inspiration. It was a secular newspaper that told us years ago of the sudden death of a priest. He was found lifeless at his desk. A personal record book that he kept showed that he had made his meditation and his visit to the Blessed Sacrament on the day that he died. Such an incident would stir to renewed zeal anyone who is " easily edified ", if it is brought to his attention.

ON LOOKING FOR GOOD EXAMPLE.

If the treatment of good example brings out its place in spiritual growth, as a vehicle of outgoing and incoming grace and strength, one will readily see that such appreciations will naturally lead one to look for it. One of the instincts of a true scholar is to seek out those who are superior to him in some way and learn from them. Such men do not wait for the scholars to " happen along ". They are sought out. In fact, all who carry heavy responsibility in social life, when worthy of their places, are inclined to seek out those who are more wise than they. Even a good housekeeper will seek information from others as to new and tempting dishes. Everywhere in the cultured world, then, men seek out those who are wiser, more learned, more competent, in order to improve their own wisdom and service. Shall we imagine the spiritual world, engaged as it is with eternal values, an exception to all of this? Shall we assume that the average Christian is wise enough, spiritual enough, so assured in character and merit as to have no need of seeking out those who have gone farther than he in spiritual excellence? One would hardly venture to assert this. But one may well ask how widespread among Christians is the habit of seeking higher types of character from which to gain inspiration and strength.

One can recall biographies that told of parents instructing their sons to seek always to associate with those to whom " they could look up," and to recognize and imitate every noble quality found. One hears occasionally of parents nowadays who teach the same wise lesson. That parents expect children to do this is true, but the formal and directed teaching of this wise practice may not be as widespread as one could wish.

Some years ago, a men's Gospel class in a western city sought out as speakers, men who had made a success in character building. These were asked to address the group, to describe their defects and victories, and to give to the members such advice as their experience warranted. They were " looking for good example ". Like Dolly Winthrop in *Silas Marner*, they felt, " If there's any good to be got, we've need of it in this world that we have." There is much in modern social life that does this. It would be no service to underrate it. But one may well ask if in our spiritual development we have come to a stage where we make positive search for good example as one of our chief spiritual solicitudes. Of course, we have no way of measuring how far this wise course is followed in the veneration of the saints as the Church has so wisely cherished it and priests have so faithfully preached it. But the course of thought followed here is intended to direct attention to everyday contacts, everyday experience, conversation and thought. A significant feature of the Gospel class referred to was that it did not seek " successful " men as speakers. The president explained that their chief concern was the Christian life. They sought those who had struggled to conquer temptation and to live in accord with the spirit of Christ. Some of the most inspiring addresses made were by laborers, railroad hands and so-called small storekeepers, whose integrity and personality had attracted notice.

The more serious one is in one's whole attitude toward good example, the less obvious one will be in relation to it. After all, the truest life is hidden life, if conduct is an expression of vision, of the deeper touch of Christ on soul and mind. It will be the task of the preacher not only to interpret but also to direct his hearers as they give and receive in mutual edification through a minor communion of saints.

BAD EXAMPLE.

Our spiritual teaching has not confined itself to good example. It has interpreted the scourge of bad example in ways that lack no elements of terror. Holy Scripture, traditional spiritual literature, classical sermons, moral theology, have neglected no resources of insight or literary expression or historical study in warning men against the devastating force of evil example. If the method of treating good example just described has any value, one might consider the discussion of evil example from corresponding points of view. One is not to give bad example; not to take it; not to look for it.

Bad example, consciously given, shows lack of reverence for others. It is self-indulgence at whatsoever cost to the spiritual welfare of others and deliberate contribution to their disaster. It releases into social life a sinister power that works directly against Christ and the operation of His graces. Instruction against the taking of bad example when it is offered will do much to awaken understanding of the danger in it, correct a mistaken self-sufficiency and perhaps pride. It should also furnish an opportunity to the preacher to explain the lamentable moral indifference now so widely seen. One can hardly live in such an atmosphere without suffering from it. Every form of instruction that will sharpen the spiritual senses and enable one to recognize evil when seen and shape defences against it, is helpful in teaching the lesson of stern resistance to bad example.

How far the practice of seeking bad example, in order to find excuse for neglect or sin to which one is inclined, is to be found, it would be difficult to say. Perhaps we find those whose indifferent resistance to sin breaks completely if a willing mind adverts to similar offences on the part of someone else. It is useless to force the point.

The preacher may well ask himself as to the permanent effect of his sermons. If we may take classroom and lecture as an illustration, we know that students appear to remember very little of what they hear in a lecture. It is later study, reading or inquiry that enables them to derive any lasting benefit from what they hear. Now the sermon is not followed by such attention and it must suffer much from this fact. The general practice in radio broadcasting by which the printed text of an address is sent to those who wish it, is prompted by the belief that the spoken word is soon forgotten.

The method followed in this treatment of the problem of good example in Christian life is intended to experiment with a few simple phrases, repeated, related and developed in such a way as to make the remembrance of them easy, and even inevitable. It may be that in this way many would be helped. More than one soul has been known to receive strength and feel joy in loyality to spiritual ideals, from the lingering phrase or tune of a hymn sung in childhood in a parish church. Is it worth while to build an exposition of Good Example in Christian life around the phrases, The Giving of Good Example, Taking Good Example, Looking for Good Example, in the hope that they will abide in the memory of the hearers to whisper the call of Christ in life's confusion.

It is a truism in clerical life that sermons should be lived before they are preached. Whatever the form of exposition of good example that one adopts, it should be enriched by a thorough searching of one's personal experience in respect of it. All that good example is to the laity is verified a hundredfold in the life of the priest. His constant and refined example enhances every sermon that he preaches and serves as a revelation of the beauty that spiritual consecration confers on life. The leadership conferred by his office as pastor is not to be compared with the moral power that his character exercises over the lives of those whom he guides. The priest who by his own thought and prayer masters the secret of good example, whose attitudes and words and manner show the action of grace in a willing heart, will behold miracles of spiritual transformation about him throughout his days.

WILLIAM J. KERBY.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR CATHOLIC LEAKAGE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your December article on losses to the Faith reminded me of an editorial that appeared in *The Church World* of Portland, 1 May, 1931. Perhaps it will interest many of your readers who may not agree with Dr. O'Brien's figures. May I say too that one will read with advantage chapters on "Alleged Catholic Losses" and "Catholic Leakage" in Dr. Gerald Shaughnessy's *Has the Immigrant Kept the Faith?*

CHURCH POPULATION DISTINTEGRATING.

The statistics compiled by *The Official Catholic Directory* from data furnished by the chancery offices of the country show that during the year 1929 converts were received into the Church to the number of 39,528. At the same time the net increase in the total Catholic population was only 11,396, thus showing that in the number of those already Catholics at the end of the year 1928 there was a loss of 28,132. If we add to this loss the difference between the normal birth rate and the normal death rate in a population of 20,203,702, that is, the difference between .0189% and .0114% (.0075%), we find that our combined loss of those already Catholic in the year 1929 was 179,654, of which 151,522 are estimated from the difference between the birth and mortality rate, plus 28,132 estimated from the difference between the number of converts received and the net increase over the previous year.

Many reasons may be given for this condition, the most apparent being the migration of Catholics from the United States across the border to their country of origin or to other places more attractive during these difficult days.

The statistics concerning the Catholic population are in keeping with the estimates for other denominations, the total gain for all churches being only 88,350, as against an increase of 930,812 in the entire population, of which the proportion of church membership would call for a normal increase of 428,173 if the percentage of .46 revealed by the last religious census in 1926 had been maintained. In other words, while our gain in population without any immigration shows a percentage of .0075, our gain in religious affiliation shows a percentage of .000724, as against the rate of .0035 which should have prevailed in order to maintain the proportion of the census of 1926. The increase of church membership was only one-eleventh of the normal increase of the entire population and only one-fifth of the normal increase of church affiliation.

These conditions must give concern to all who look upon the Church as the most stable element in our civic entity, not to speak of its chief and supreme mission of developing a citizenship for heaven. Dismay must come to the thoughtful who see the trend away from the divine purpose of Christianity which must necessarily hurry all civilization to the abyss of benighted paganism. (*The Church World*, 1 May, 1931.)

THE MARRIAGE OF MARY AND JOSEPH.

In the December (1930) number of *The Sign* the Rev. Hugh F. Blunt, LL.D., writes well and interestingly on the events that led up to and followed upon the marriage of Mary with Joseph. But there is an error as to the time when the marriage took place.

It will be needful first to examine the established customs of the Hebrews with regard to espousals and marriage. Philo[1] tells us that, among the Hebrews, betrothal begot the same obligations as marriage, whereof it conferred all the rights, save cohabitation. The exception specified in these last words is to be particularly borne in mind. "Between the betrothal and the marriage," we read in Smith's *Dictionary of the Bible* (p. 382), "an interval elapsed varying from a few days in the patriarchial age (Gen. 24:55) to a full year for virgins and a month for widows in later times. During this period the bride-elect lived with her friends and all communication between herself and her future husband was carried on through the medium of a friend deputed for the purpose, termed 'the friend of the bridegroom' (John 3:29)." Such is the custom to this day in the unchanging East. "The parties are considered affianced as soon as the marriage contract has been agreed to," writes Henry J. VanLennep, D.D., in *Bible Lands*

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[1] *De Spec. Leg.*, p. 788.

(vol. 2, p. 544); "but the nuptial ceremony is sometimes deferred to a considerable period. Meantime the parties are not permitted to see each other, but may exchange tokens of remembrance and affection."

We have to consider, in the next place, where Mary and Joseph lived before their espousal. Joseph may have been a native of Nazareth, though Bethlehem was the home of his ancestors. At any rate, he dwelt in Nazareth, and was known to his townsfolk as Joseph the carpenter.

Some of the encyclopedias would have us believe that he was a native of Bethlehem. But he seems to have been a perfect stranger in the town the night he came to be enrolled "with Mary his espoused wife who was with child." Had he been a native, he surely would have had some relative or friend there to whom he could have brought Mary when they were turned away from the inn and had to take refuge in the cave, on the other side of the ravine, which has been made famous evermore. It would appear that the family to which he belonged, for "he was of the house and family of David," had moved away from Bethlehem a long time before; and it is most likely that Joseph was a native of Nazareth and so was known to the Jews of Galilee as "Joseph of Nazareth" (John 1:45).

The Greek pilgrim, John Phocas, and the Russian pilgrim Daniel, who visited Nazareth when it was in possession of the Crusaders, speak of the home of the Holy Family there, which was then in the crypt of the great basilica built in the fourth century, as "the ancient house of Joseph". On the other hand, ancient authorities as well as the tradition of Palestine from a very early time agree that Joachim and Anne dwelt in Sepphoris, some five or six miles north of Nazareth, but resided in Jerusalem after the birth of Mary, which took place on the occasion of their visit to the Holy City. The tradition has it that Mary was presented in the Temple by her aged parents when but a child, and remained in charge of the priests of the Temple till her espousal with Joseph. The legend that Joachim and Anne had their home in Nazareth, and that Mary was born there, is wholly without foundation. It rests on a work entitled *De Nativitate S. Mariae,* attributed to St. Jerome, now known to be a fabrication of the Middle Age. It found its way into the Golden Legend, under the ægis of the mighty name of Jerome, and had a tremendous vogue in the West.

Mary and Joseph must have been married and living together in the house of Joseph at Nazareth before the Annunciation. Mary was espoused to Joseph in the Temple at Jerusalem. According to the ancient Hebrew custom, and the custom of the East to this day, she could have no communication with him, save through the friend of the bridegroom, till their marriage, much less could she live with him under the same roof. After the espousals she remained in charge of the priests in the Temple but perhaps in the home of her parents, if they were still living, for some period, be it long or short, until Joseph came to claim his bride and bring her to his home. This was the marriage proper, as distinguished from the espousals, the ceremonious induction of the bride into the home of the bridegroom.

The fact that she was married explains how Mary, after the Annunciation, could visit her cousin Elizabeth in the hill country of Judea and stay with her three months. If she were not already married, Joseph could not accompany her, nor would it at all be in keeping with her position as a betrothed virgin to go about the country unprotected.

The honor of Our Lady and of the Holy One that was born of her imperatively required that she should be married before the Annunciation. "Our Lord," says St. Ambrose, "preferred that some people should be in doubt about His own birth," that is, He had rather be thought the Son of Joseph, "than that there should be question of the chastity of His Mother" (*In Lucam,* 2:1) "If the Virgin had not been the wife of Joseph while she stayed with Elizabeth," observes Benedict XIV, "who, unknowing the mystery, on finding her to be with child after the return, could refrain from the suspicion that she had been wronged in the home of her cousin?" (*De Festis B. V.,* c. 8, n. 6). If she were only espoused when she visited her cousin, she could not go to live with Joseph on her return. And in vain would he have sought to save her reputation by marrying her after she was found to be with child. The civil code of the Jews banned the use of marriage before the induction of the bride into the home of the bridegroom. "If the betrothed couple," says Bertrand in his *Dictionnaire des Religions* (vol. 3, col. 509), "contravened this law, they were condemned to be flogged."

Mary herself very plainly indicates that Joseph was her husband when she asks the Angel: "How shall this be, for I know not man?" The man in the case, of course, was Joseph. That it should be another is strictly unthinkable. The plain implication is that she and Joseph were married at this time, and had agreed to live together as sister and brother. Had she been only espoused, the question would not have been asked, or, if asked, would have admitted of a very simple answer.

The opinion that Mary and Joseph were not yet married when the Angel came is adopted by many of the more recent commentators on Matthew 1:20. But it is founded on a wrong interpretation. What we read is not that Joseph should not fear to take Mary to wife, nor that she should not "fear to take unto thee Mary thy wife," as we have it in our English Bibles to-day, where "unto thee" is an interpolation, but simply "to take Mary thy wife," whom he had made up his mind, with what anguish of spirit God only knows, to put away and put out of his life forever. The Greek word is *paralabein,* and the ordinary meaning of it in the New Testament is to join with oneself a person or persons in a given work or on a journey. And it is to be remarked that the person or persons in question are already with the one who takes them. So, in Matt. 20:17: "And as Jesus was going up to Jerusalem, He took the twelve apart (*pareelaben*), and He said unto them." See also Matt. 26:37; Mary 4:36; 5:40; 9:1; 10:32; Luke 10:10; 11:26; Acts 15:39. On the other hand, to take unto oneself a person or persons who are not with one at the time, is *paralambanein* with the preposition *pros,* as in John 14:3; "And if I go and prepare a place for you, I will come again and take you to Myself (*paraleepsomai pros emauton*)." The meaning of the passage is that Joseph should not fear to take Mary his wife as a helpmate and companion for life.

This appears also from the context. "And Joseph rising up from sleep did as the Angel of the Lord had commanded him, and took Mary, his wife."[2] She was already his wife and living with him under the same roof. If she were not, it is absurd to suppose that he could rise up in the night and proceed to carry out the elaborate Jewish ceremonial of formal marriage. The words of the text are much too simple to bear such a construction. They imply rather that Joseph went at once to his newly wedded wife and made a clean breast of everything. The mists of cruel doubt and misgiving had melted away forever.

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[2] *Ib.* v. 24.

The only difficulty that remains is in the words of Luke 1:26, 27; "And in the sixth month the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David." How "espoused" if she was actually married? Well, at this same time Matthew, while speaking of her as "espoused to Joseph," calls Joseph her husband and herself his wife.[3] And Luke still speaks of her as "his espoused wife" when they went up from Nazareth to be enrolled in Bethlehem on a never-to-be-forgotten occasion. The fact is the contract of espousals was a real marriage. It corresponded to our "matrimonium ratum et non consummatum," valid but not consummated. As it was to remain such in the case of Mary and Joseph by virtue of mutual agreement. Scripture speaks of Mary as "espoused," or as the "espoused wife," to indicate the fact that the marriage, though true and valid, never went beyond the simple contract which made them man and wife.

MOST REV. ALEX. MACDONALD, D.D.

THE HOLY CURE OF ARS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with interest the paper on "The Pastorate of St. John Marie Vianney" in the December number of the REVIEW. Truly a model of pastors was the Saint of Ars. Yet in the early years of his pastorate he appears to have leaned overmuch to the too great rigors of Jansenism, which was then rampant in France. As I remember the incident of the girl who danced at the annual festival, it is quite different from the version of it given at the top of page 611 of the

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[3] Ib. 1:18-20.

December REVIEW. The time for the performance of Easter duty was drawing to a close. The mother of the girl came to the Curé and begged him to let her daughter go to confession to some other priest since he refused to absolve her. "Be that as it will," he is reported as having said; "but I would rather she did not at all make her Easter than that she should go to another priest." This is an instance of a zeal not according to knowledge, and plainly Jansenistic. But with the passing of the years growth in wisdom and holiness mellowed the spirit of the Curé of Ars and he became the model of confessors and the martyr of the confessional.

EPISCOPUS.

THE PARISH PRIEST OF THE LONG AGO.

To the Editor, THE ECCLESIASTICAL REVIEW.

The opulent monasteries overshadowed the parish clergy in most European countries in the Middle Ages. But the clergy of towns and hamlets were more in touch with the masses and had more influence upon their heart and conscience. It may be true that the parish priests rarely have been intellectual leaders, but they were the toilers, and Chaucer reflects the feeling not only of his own, but of other times in his picture of the poor parson.[1] They are found in history siding with the people when popular grievances had become unbearable, and shared their sorrows and joys. With the great religious awakening at the coming of the friars, they joined the new reformers in stirring up new life and enthusiasm. These working parish priests gave the movement its impetus, even though they sometimes grumbled when the newcomers absorbed some of the fees which they could ill afford to lose.

To the last the wills of the parish clergy were full of legacies to the preaching friars, which shows an utter absence of jealousy of the more popular preachers.[2] As far back as the fifth century in Gaul the sixty-odd civitates had their bishops and, according to Professor Freeman, the seat or stool of a bishop was set up in the chief town of each department. The designation parish is mentioned by Bishop Sidonius in a visitation he made of the rural churches of his diocese of Auvergne, A.D. 433-485. Before the Saxon conquest of England the ecclesiastical parish existed in that country. The earliest authoritative ordinance that every rural district should have its parsonage or presbytery is found in a capitular of Louis le Debonnaire, A.D. 818.[3] Viewed as reflexions of the diocese and parish, Archbishop Theodore's *Penitential* shows us the organization of the British Church. It was a list of sins and penances for a people only partially delivered from heathen abominations and superstitions. The Frankish kings and Merovingian bishops had already issued a *Penitential* of their own.[4]

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[1] Priests were known as parsons. The parish parson signified the parson of the place.

[2] *Before the Great Pillage,* A. Jessop, D.D.

Sunday was observed strictly and the timber churches were moved from one place to another in rural England. Many of the clergy knew no Latin, but as a compromise had to say the Creed, the Lord's Prayer and the Lessons in that language. The ministry of the clergy was received with remarkable docility by the people of that primitive day. The letters of St. Boniface show that outside the cloisters the people at large were instructed in the elements of religion by the secular priests, and that they were the probable teachers of the native poetry, which was familiar to the people and which they loved in common with St. Boniface and the Venerable Bede.[5]

A council was held at Hereford on 24 September, 673, and synods were held at Clovesho down to the Danish invasion. The Synod of 747 decreed the yearly visit of bishops to the parishes, and laid down the requirements for priests as shepherds of souls. They were forbidden worldly callings, were to explain the Sacraments and the ritual of the Church and teach the Creed and Lord's Prayer.[6]

Fifty-five parish priests were present at a council held at Clovesho on 12 October, 803, under the presidency of Archbishop Aethelheard. Thirteen bishops and twenty-five regulars were present at the same council. So we glean that thirty years before King Alfred's birth the parish priests composed more than half of a celebrated council.

[3] *British Church Endowments of Saxon Church*, Dr. Stubbs.

[4] *Capitularia Regum Francorum*, Ed. Boret. 1883.

[5] *Making of England*, J. H. Green. P. 139.

[6] *Councils and Documents*. Vol. III. Haddon and Stubbs.

As the Church in Ireland was wholly monastic, like that of Iona, there is little or no account of its parish clergy until late in the English occupation of that country. In Gaul, Latin was understood, but Britain did not relish it, outside the monasteries. The parish priests of the Anglo-Saxon era had translations of the Bible in the vernacular. St. Bede acknowledges his obligations to a secular priest, Nothelm, for transcriptions of valuable documents. This priest died in 739 as Archbishop of Canterbury.[7]

Athelstan, a country priest, and a confrère named Alfwold, have a remarkable catalogue in the British Museum among the Cotton MSS., showing them to be priests of study and learning in the eighth century. Alcuin in his day wrote of the libraries and learned men of England, and acknowledged the literary aid that he received from Archbishop Plegmund and Bishop Asser, and two Mass priests whom he names.[8] Ælfric, the grammarian in the generation after King Alfred, testified that it was a parish priest who was his teacher. Archbishop Wulfstan of York, who, to aid scattered pastors of souls, wrote sermons for them to read or deliver, began his career as a country parson.

From ancient wills and bequests we learn of the charity of the parish clergy who left their money to the poor of their parish, and some also to the monasteries of which modern scribes try to depict them as enemies.[9] The Anglo-Saxon Chronicle of A.D. 870 recounts the generous aid given by secular priests in the depleted monasteries of that period of Danish frightfulness. Some actually carried on the Divine Office in the religious houses, where the stalls were empty of monks. At the time of the Norman Conquest there were near two thousand secular churches or parishes in England with tithes and glebes.

The Norman conquerors were benefactors of the religious from their own country, and monasticism flourished throughout England. Passing over the contentious ecclesiastical history of that period, the advowsons of very many secular parishes passed into the hands of abbeys and priories, and the rectors were compelled to pay an annual rent or pension to the monastery. The monasteries became the rectories of parishes, taking the endowment and leaving the people to the care of a stipendiary. It was not until the middle of the fifteenth century that the appropriations began to be discouraged, when half the benefices of England had been deprived of great tithes and glebe land. The evils paved the way for the Reformation and the destruction of the monasteries themselves in the decay of religion.

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[7] *Bede.* Vol. II, p. 2. Plummer.

[8] Preface to Gregory's *Pastorale.*

[9] *Carthularium Saxonicum.*

Kings plundered the clergy also. In 1294 Edward I demanded half a year's income from them, and the steady impoverishment of the working clergy went on. As a result their social position declined toward the end of the fourteenth century. They never ceased to retain the confidence and esteem of the people, and the more they ceased to be members of great and influential families and to be gentry, the more they grew in favor with the common people.[10]

The great majority of churches in England were built not by great men, but by the ordinary people with their clergy at their head. Documents like the *Black Book of Swaffham* bear out this statement. The churches belonged to the people, and their proprietary interest created a jealous pride in their parish churches. Sometimes, when on visitation a bishop would call the attention of the people to repairs, embellishments or the necessity of a new church. The Register of Bishop de Stapeldon of Exeter, 1307-1326, contains many such admonitions. How did such small parishes and a country with three or four million people build all the truly wonderful parish churches of England? What part of Christendom can excel them even now in their hoary age?

The parish priest got permission to go collecting, and the bulk of the work fell on him. No wonder that Ruskin exclaimed that " they truly loved God who thus could build ". How well the parish clergy succeeded, the houses of God from John O'Groats to Land's End testify. Chantries and altars, etc. were often donated by scions of great families. The poor usually gave their mite.

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[10] Country parish priests were called by the appellation of Knight, such as Sir John, etc.

License was easily procured if a parson wished to spend a year or two at the university. There was no difficulty in finding assistance in the parish. Chaplains and chantry priests did routine work in most parishes.

Churchwardens watched for any irregularities, and reported to the archdeacon if anything was amiss with the clergy. We must not judge the medieval clergy by the irregular ones, no more than we can condemn the medical profession, lawyers, financiers, etc. for the scamps who drifted into their ranks. When the churchwardens of the parish of Colbroke were questioned by the bishop regarding Sir William, their vicar, in 1301, they said that he preached well enough, as far as he knew, but did not teach them much, " non multum eos informat ". In the parish of Colyton, Sir Robert Blund, their vicar, was " probus homo ", but was remiss in not having classes for the instruction of all the clerks and chaplains of the church, like his predecessor. Would their good Father in God be pleased to correct up? " Petunt quod corripiatur." The income of the parish community was administered by churchwardens, who gave an account yearly to the parish of the receipts and expenditures. Two or more men were appointed to get in the various contributions or dues from the parishioners.

Some parishes had property and houses. It was not uncommon for a parish to possess sheep and cows, usually let out to the highest bidder. At Almscote, in Essex, in 1543 a herd of cows was let out to provide lights for the various altars in the parish church. Legacies of money, jewelry, silver goblets, rings and other valuables were bequeathed by dying parishioners to their beloved churches. Rich people were taxed according to the amount of their possessions. The collections were not taken up regularly in church, but only when funds were low. The surface of the soil in the churchyard was part of the parson's freehold, and he could claim a fee for breaking the soil. So with the chancel, which on account of its sanctity was coveted as a burial-place. Considerable sums were paid to the parish priest for the right to be interred there. The nave of the church was the property of the parish, and the churchwardens had to receive burial fees for funerals there.

There is an amusing and caustic inscription on a grave outside the old parish church at Kingsbridge, Devon. It reveals the mind of a Mary Sexton buried there in Catholic days.

Here I lie at the parish door;
Here I lie because I am poor.
The farther in the more you pay;
But I am as happy as they.

Womanlike, she had the last word.

Church ales were the most profitable source of revenue. They were held in the church houses, which had all the appliances for cooping and brewing. The amount of collections and donations depended on the goodness of the feast.

The parish guilds contributed to the parish funds and served as benefit clubs and savings banks. They provided rich vestments, copes, banners, costly chalices and jeweled missals and other service books. In any difficulty about money the guilds were always ready to afford necessary aid.

When the archdeacon or his official made his visitation of a parish, he looked minutely into every detail, and lax churchwardens and priests had reason to dread his inspection. Special pains and penalties were inflicted on parishes borrowing vestments, etc. and representing them as their own.

The parish priest was spared from almost all the trouble and financial worries of the modern priest, who is not left time for study or preaching by the incessant calls for money. The medieval inventories of parish churches reveal the accumulated riches of centuries. In 1523 St. Lawrence's at Reading had seven hundred ounces of gold in church plate. In 1529 Long Medford Church had gold and silver vessels of nine hundred ounces, exclusive of jewels, rings, girdles, buckles, etc.

The plundering of churches and monasteries went on apace with shameless haste under Henry VIII, so that the riches of long centuries disappeared. Men of all classes joined in the sacrilege until there was nothing left for the looters. Bells, organs, lead from the church roofs, old music, libraries and guild halls next disappeared. Only the ghost of the old parish community now survives, and the men who succeeded the ancient Catholic parish priests of England have no *locus standi* in parish council.[11]

JOHN HANNAN.

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[11] *Trials of a Country Parson*, Dr. Jessop.

EXCESSIVE NUMBER OF MASS INTENTIONS.

Qu. It is stated in Canon 835: " Nemini licet tot Missarum onera per se celebrandarum recipere quibus intra annum satisfacere nequeat."

Moral Theology explains that, when the donor of Mass intentions does not explicitly mention the time in which the Masses are to be celebrated, they are to be said in regard to time in the following manner, viz., if the donor gives say twenty Mass intentions and makes no mention when they are to be celebrated they are (*debent*) to be said within two months: and for forty Masses, four months, and so on.

This seems to be practical when the Mass stipends are all received from one and the same person. But suppose, as it may happen, that a priest receives twenty Mass intentions from one person, ten from another, and fifty from another, all within the space of a few days. In this case how is it possible to say them all in the required times as stated above, for each individual offering? Is a priest justified in having as many Mass intentions as he can say " intra annum," or must he abide by the computations given above with regard to number, etc.?

It may happen that a priest from necessity, sickness, or other cause, may not be able to say the Masses in the time allowed by Moral Theology. May he then consider himself justified in saying them " within the year " as given in the Canon, or is he obliged under pain of sin to distribute them to other priests? Of course, the question here concerns Masses that are not for an urgent necessity.

Resp. In the decree of the Congregation of the Council "*Ut debita*" of 11 May, 1904, section 3 ordained that, unless the time had been otherwise determined, the obligation of one Mass had to be fulfilled within a month, and a hundred received from one person, within six months, and a larger or smaller number within a relatively longer or shorter time.[1]

A certain Ordinary asked whether the following schedule could be prescribed:

Up to 10 Masses to be said within 1 month
" " 20 " " " " " 2 months
" " 40 " " " " " 3 "
" " 60 " " " " " 4 "
" " 80 " " " " " 5 "
" " 100 " " " " " 6 "

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[1] *Acta Sanctae Sedis,* XXXVI, 673.

The Congregation of the Council refused to give explicit approval to such a schedule, but answered that the matter was left to the conscientious judgment of priests, in conformity with the above-mentioned decree and the rules laid down by recognized authors.[2] Therefore such a schedule can not be urged as a strict rule, such as is laid down in the decree itself for one or one hundred Masses. Nevertheless, authors have quite generally adhered to it as a good working norm.

The Code does not explicitly renew section 2 of the decree "*Ut debita*", but states that, provided the donor did not prescribe the time for celebrating the Masses which he requested, Masses for an urgent cause are to be said as soon as possible and within a time when the desired end can be obtained, e. g., a Mass for a happy death of one in the throes of a fatal disease is to be said before the person passes away; for the success of an impending operation, examination, law suit, business transaction, etc., before these events take place.[3] Masses for less urgent intentions are to be said within a short (*modicum*) time, according to the number.[4]

On this point the Code is not nearly so explicit as the decree "*Ut debita*", and authors disagree as to whether or not this section implicitly renews the respective section of that decree so that in conformity it would have to be interpreted in the same manner.[5] Practically therefore the rule of the decree "*Ut debita*", n. 2, cannot be considered other than a reliable guide in this respect. Still in view of the common opinion of moralists and canonists and of canon 835 no great departure from that rule can be countenanced.

As our inquirer surmises, the space of time within which the Masses are to be said must be reckoned according to the number received from one person.[6] If a number of intentions are received at one time from the Ordinary or another priest, the time within which the Masses must be said need not be reckoned from the day on which the individual donors requested the Masses, but from the time they are received from the Ordinary or priest transferring them.[7]

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[2] 27 February, 1905, ad I—*Acta Sanctae Sedis,* XXXVII, 525-526.

[3] Canon 834 § 1 n. 1; cf. C. F. Keller, *Mass Stipends,* The Catholic University of America, Canon Law Studies, n. 27 (Washington, 1925), p. 107.

[4] Canon 834 § 1 n. 2.

[5] Cappello, *De Sacramentis* (Turin: P. Marietti, 1921), I, n. 683, 2, favored the stricter application of the rule laid down in the decree "*Ut debita*", n. 2. Others, however, would adopt that rule merely as a safe guide: Vermeersch-Creusen, *Epitome* (4 ed., Malines: H. Dessain, 1930), II, n. 106, 4; Blat, *Commentarium Textus C. I. C.* (Rom: Typographia Pontificia in Instituto Pii IX, 1920), vol. III, pars. I, p. 159; Pruemmer, *Manuale Juris Ecclesiastici* (2 ed., Freiburg I. B.: Herder 1920), qu. 293, 3; Keller, *op. cit.*, p. 109.

[6] Cf. S. C. C., 27 February, 1905, ad II—*Acta Sanctae Sedis,* XXXVII, 525-526.

It may indeed not be "practical" for a priest to celebrate all the Masses he receives from various donors within approximately the space of time set down in the decree "*Ut debita*". But just there lies the reason why the Holy See insists upon the Masses being said within that period: lest they be delayed unnecessarily.

Is a priest who has more intentions than he can fulfill obliged to transfer them at once? One might be tempted to conclude from canon 835 and 841 that he is not obliged to transfer them until a year after he received them. But this limit is the utmost time a priest may retain stipends for which the time for saying the Masses was left by the donor to the pleasure of the priest.[8] Where no such liberty was granted, and the Masses must be said according to canon 834 § 1 n. 2 *intra modicum tempus,* it would manifestly violate canon 834 §1 n. 2, if the priest neither said the Masses himself nor provided within that time to have them said by others. Suppose, then, he should lack a sufficient number of intentions for himself? This can be branded as a mere pretext. A priest who receives as many intentions as our inquirer enumerates, will not run short of them at any time, even if he distributes those which he can not satisfy within a reasonable time. This will apply also to a priest who is taken sick. The intentions which he has already accepted must be satisfied by him within that reasonable time or otherwise should be transferred to be said by some other priest.[9]

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[7] Canon 837; S. C. C., 27 February, 1905, ad III—*Acta Sanctae Sedis,* XXXVII, 525-526.

[8] Canon 834 § 2; cf. Keller, *op. cit.,* p. 115.

[9] If the time for saying the Masses was left expressly by the donor to the priest, then a little more latitude might be allowed, and an extension of the year spoken of in canons 834 § 2, 835 and 841 could not be condemned. Cf. Keller, *op. cit.,* p. 115-116. But such an extension of the time for saying Masses which according to canon 834 § 1 n. 2 must be said *intra modicum tempus,* would, it seems, scarcely be justified. For here the time is fixed by the Code primarily to safeguard the rights of the donor and to carry out his intention.

Neither will canon 835 excuse delaying the celebration of the Masses. For canon 835 must be taken in connexion with the regulations of canon 834, just as both canons 834 and 835 are taken over from the decree "*Ut debita*", n. 2 and 3: the Masses will have to be said within that reasonable time of even about a month or about six months or within a shorter or longer time according to their number. What canon 834 § 3 and canon 835 provide for is that, over and above the regulation laid down in § 2, a priest may not accept Masses to be said by himself which he cannot say within a year, or keep them longer than a year. Thus if in more or less general words the donor expressly leaves the time for celebrating the Masses to the priest, then he can keep them for a longer time than would otherwise be considered the ordinarily reasonable time. Even in such a case the priest may not allow them to go unsaid for a year, nor may he allow so many to accumulate that he could not say them within a year. The only exception in which he could hold Masses for more than a year is the case in which the donor gave his consent even for this delay.[10]

In all cases in which a priest could not say the Masses within the reasonable time according to the number given at one time, or in which he could not say them within a year from their acceptance, he would have to transfer them, unless the donor gave his express consent that the celebration of the Mass could be delayed in the former case beyond the ordinarily reasonable time, or in the latter case more than a year. In transferring stipends the priest is free to give them within a year from their acceptance to any trustworthy priest of his choice, according to canon 838. But those *missae manuales* which he has left unsaid a year after he accepted them, he must transfer to his Ordinary.[11]

Canons 834-841 are intended to protect the rights of the donors who request the Masses, and to check the avarice of unscrupulous priests.[12] In view of this it is difficult to understand how any priest who from his own long experience must expect that he will be constantly supplied with more intentions than he can fulfill from month to month and from year to year, should be reluctant to dispose at the earliest opportunity of those Masses he evidently cannot say within a reasonable time. Neglect of this duty may expose him to the danger of causing numerous intentions to go unfulfilled. In view of this danger the Church imposes a strict obligation upon every priest to dispose, within a reasonable time or at least at the end of one year from their acceptance, of all intentions he cannot say. Even if a priest could convince himself in his case that there is no such danger of any intentions being overlooked, that would not excuse him from the law and he remains bound to dispose of them. However, moralists do not consider a brief delay beyond the limits laid down in canon 834 § 1 n. 2 or § 3 a grievous offence. A delay of about a month is not ordinarily a grievous sin. Moreover, a delay of one Mass out of a large number, e.g., out of a hundred received from one person, could not easily be considered serious.[13]

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[10] Cf. J. Creusen, "De oneribus missarum suscipiendis", *Jus Pontificium*, V (1925), 100-103, where this particular phase of the question of Mass stipends is discussed.

[11] Canon 841.

[12] Keller, *op. cit.*, p. 146.

POSITION OF ALTAR-STONE.

Qu. We have an altar which has been consecrated. The altar-stone is a marble slab, nine feet by twenty-seven inches, covering the table of the altar. The relics are on the inside portion of the altar-stone, next to the tabernacle. Is the present position of the altar-stone correct or should it be reversed so that the relics are on the side nearest the celebrant? The altar-stone was so designed when the altar was constructed and would be difficult to change.

Resp. If the altar in question is a fixed altar, such as described in canons 1197, § 1, 1° and 1198, i.e. an oblong consecrated stone ("tabula seu mensa lapidea") cemented upon a base which consists of masonry (stone or bricks), then the sepulchre of the holy relics may be cut into the masonry and closed either with a cemented stone (in rear or in front), or with the table itself. The latter case, according to the rubrics of the Pontifical, would modify the order in the ceremonies of consecration.

The sepulchre of a fixed altar may also be hollowed out of the table itself, about the middle.

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[13] Cf. Keller, *op. cit.*, 147; Vermeersch-Creusen, *Epitome,* II, n. 106, 4.

If our correspondent has in mind a "movable or portable altar" (that is, an altar-stone simply laid on a large unconsecrated support), the only rule made by the S. Congregation of Rites (Decree 4032 ad 3) is that the sepulchre enclosing the relics should not be chisled out in the front-edge but hollowed in the centre ("non in fronte sed in medio effossum"). Usually this sepulchre or cavity containing the relics is on the side nearer to the celebrant. If it has been cut in the section of the altar-stone next to the tabernacle, the position of this altar-stone need not be reversed.

A QUESTION REGARDING DISPENSATION FROM FAST AND ABSTINENCE ON CIVIL HOLIDAYS.

Qu. How are we to intrepret the new dispensation on civil holidays? According to the *American Encyclopedia*, vol. XIV, p. 316, we have no national holidays. Therefore they are all State holidays. Now do all holidays of the State fall under this dispensation? George Washington's Birthday and Lincoln's Birthday will be in line in the month of February this year: one on Friday, and both during Lent. Then there are election days in some states, as well as bank holidays, such as Good Friday. Surely, Good Friday cannot be included.

Resp. It is true, we have no national holidays, properly so called. Our Ordinaries, who no doubt had first requested this faculty, realized this. The indult does not speak of national, but of civil, holidays. It would seem that the indult refers to all holidays established by any competent civil authority—even by a municipal government, if there be such holidays—as also to those introduced by custom. Bank holidays which are not observed by the general public would not come within the scope of the indult.

Canon 1252 § 4 does not exempt from fast and abstinence on holidays of obligation that fall in Lent, e.g., the feast of St. Joseph.[1] The indult, however, does not contain any similar restriction. It would seem, then, that our Ordinaries can dispense, e.g., this year on both George Washington's Birthday and Lincoln's Birthday.

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[1] Pont. Com. ad C. C. auth. interpret., 24 November, 1920, *de abstinentia et ieiunio,* ad II—*Acta Ap. Sedis,* XII (1920), 576.

When Good Friday is also a civil holiday, rigorous interpretation of the faculty would seem not to forbid an Ordinary to dispense from fast and abstinence. Such an interpretation, however, would be so preposterous that one can hardly entertain the suggestion that Good Friday, even if a civil holiday, is included. Our inquirer can safely trust that our Ordinaries will not dispense on Good Friday.

It should be borne in mind that *the indult itself does not release from the obligation of either fast or abstinence or of both:* it only authorizes our Ordinaries to dispense from this law. *The indult does not avail the faithful,* unless the Ordinary actually dispenses; and beyond a doubt no Ordinary would think of dispensing from the law of fast and abstinence on a day like Good Friday, merely because it is a civil holiday. The very raising of this question by our correspondent shows the need of great care in wording the dispensation, lest such a wide and scandalous construction be placed upon it.

PRELATES OF THE PAPAL HOUSEHOLD.

Qu. Does the title of Domestic Prelate cease at the death of the Pope who conferred it?

Resp. The papal household comprises two classes of prelates: Prelates *di mantelletta,* and Prelates *di mantellone.* The latter are called prelates because of their vesture. The former are really prelates; their title is personal and their appointment is for life. Such is the case with the Protonotaries Apostolic Supernumerary, and with the Protonotaries Apostolic "ad instar participantium", who in this country receive the title of Right Reverend Monsignori.

On the contrary, Privy Chamberlains and Privy Chaplains are simply Prelates di mantellone, and are called in this country Very Reverend Monsignori. Their prelature is simply an office or an honor attached to an office. They lose their title and their office at the Pope's death, because they are regarded as his personal officers. When the new Pope is elected, they may apply for a renewal of their prelacy, and the favor is generally granted. Until they are reïnstated, they may not wear their special prelatical vesture.

BURIAL OF NON-CATHOLIC MEMBERS OF FAMILY IN CATHOLIC CEMETERY.

Qu. Can the non-Catholic party to a mixed marriage be buried in the unconsecrated section of a Catholic cemetery? If so, does this not set aside one of the more or less weighty deterrents from mixed marriages?

Resp. What our inquirer probably has in mind is the practice of setting aside in some Catholic cemeteries a number of family plots in the unconsecrated section for just such mixed marriages, and of blessing the individual graves of the Catholic members.

Sentiment which demands that husband and wife who have shared in common the joys and burdens of their lives should not be separated in death is so strong that it would be difficult to provide for the burial of the Catholic party unless some such provision of a grave for the non-Catholic beside the Catholic be made. In this way both laws of the Church are sustained: the Catholic is buried in a consecrated grave which is blessed only at his burial and the non-Catholic is not interred in consecrated ground. The Church tolerates that in private burial-places of individual families their Catholic members be buried, although their non-Catholic members are also buried there.[1]

In this connexion it will not be out of place to call attention to the character of the so-called *sepulchra gentilitia* mentioned in the decision quoted above. Sabetti-Barrett seems to understand that term of " vaults " built by some families *in Catholic cemeteries.*[2] This does not seem to be a correct interpretation of the replies of the Holy Office dated 13 April 1853 and 30 March 1859. The exposition in the former states: " È in uso in Mosul che ogni famiglia abbio il privato sepolcro, camera sotterranea che serve a quell' effecto. . . "

In the latter there is mention merely of a *sepulchrum gentilitium;* but in a footnote to this rescript there is a protest of the Holy Office of 4 January 1888 against the construction apparently put upon this declaration by the Second Plenary Council of Baltimore, section 389. This explanation of that reply speaks of the burial of non-Catholic and Catholic members of the same family "in sepulchris gentilitiis, quae *privata et particularia* pro catholicis laicorum familiis aedificantur". Must not these *sepulchra gentilitia privata et particularia* be understood of those private burial-places which wealthy and, especially, noble families erect on their own private estates and of which canon 1208 § 3 speaks as a *peculiare sepulchrum, extra commune coemeterium positum* rather than of the vaults erected on family plots in a public cemetery? If the *sepulchra gentilitia* be understood of vaults on private estates, they are in the mind of the Church permitted only for the burial of Catholics: however, grave fear of strife and quarrel would excuse the tolerating of the burial of the non-Catholic members of the family there. And these evils might be less serious than those for which the burial of non-Catholic members of a family on its plot in a Catholic cemetery could be tolerated. The reply of the Holy Office of 16 August, 1787, would tolerate this if the civil power which the Church could not resist ordered it. Hence it seems that it is not so easily to be tolerated that non-Catholics be buried in the consecrated ground of a Catholic cemetery. The other provision of providing unblessed plots for members of mixed marriages where the individual graves of the Catholic members should be blessed seems much more preferable.

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[1] S. C. S. Off., 16 August, 1781—*Collectanea S. C. P. F.*, n. 549; 13 April, 1853—*ibidem*, n. 1089, 30 March, 1859—*ibidem*, n. 1173, where in footnote 1 is found a remark regarding section 389 of the Second Plenary Council of Baltimore. It is true, these are not ecclesiastical cemeteries owned by the Church. Nevertheless similar reasons prompt her to tolerate the situation under discussion.

[2] Cf. ECCLESIASTICAL REVIEW, LXXXIII (1930), 535-536.

The same toleration could be exercised in favor of other non-Catholic members of a family, e.g., the parents of a convert.

Perhaps this toleration will to some extent let down a barrier against mixed marriages. But it must not be overlooked that, if the more immediate and more potent motives will not effectively deter from mixed marriages, this one is not likely to prevail where they fail. And once the Church by dispensation has recognized the marriage not only as valid but also as lawful, it is well not to offend the parties or even imperil the marriage by too harsh an application of the Church's law.

BEWARE OF FRAUDULENT SOLICITORS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I call the attention of the clergy to certain instances of fraud in connexion with the replating of altar ware? I have heard of instances in different parts of the United States where strangers representing themselves as experts offered to have replating done at unusually low prices. Their custom is to refuse to deliver the pieces entrusted to them except upon payment of exorbitant prices. It may be well to remind the clergy that it is forbidden to entrust the sacred vessels to any one except to firms approved by ecclesiastical authority.

C. C.

CONFESSION OF DEAF MUTES.

Qu. What is the approved practice governing a confessor of deaf mutes, when the confessor is unable to use the sign language? X.

Resp. Prummer in his *Manuale Theologiae Moralis,* vol. III, p. 251, says that theologians commonly hold that if speech is impossible, one may resort to writing. The writing of course, should be immediately destroyed. See also Tanquerey T. I, *De Poenitentia,* p. 285; and Higgins, *How to Talk to the Deaf.* It may be obtained through the Catholic Deaf Mute, 9111-116th Street, Richmond Hill, New York.

PRAYERS FOR POPE'S INTENTION FOR GAINING PLENARY INDULGENCE.

Qu. In THE ECCLESIASTICAL REVIEW for July 1931, p. 87, you state that vocal prayers necessary as part of the requirement for gaining a plenary indulgence may be "five Paters and Aves". Should that not be "at least six Paters, Aves and Glorias", as was declared necessary for *toties quoties* indulgences by the Sacred Penitentiary, 5 July, 1930? (See ECCL. REVIEW, October, 1930, p. 384.)

Resp. The reply in the July 1931 issue, to which our inquirer takes exception, stands. The decision of the Sacred Penitentiary which appeared in the issue of October 1930 determines the prayers to be said according to the intention of the

Pope as "six Paters, Aves, and Glorias," only in the case of a *toties quoties* plenary indulgence, i.e., one that can be gained several times on one and the same day. This declaration leaves untouched the question of the prayers according to the intention of the Pope necessary for gaining a plenary indulgence that can be gained only once a day. Now the plenary indulgence granted to clerics in Sacred Orders and to religious reciting the entire Divine Office of a day before the Blessed Sacrament is manifestly not a *toties quoties* indulgence, since it is added to a special manner of fulfilling the obligation of the Divine Office — an obligation that extends only to one recitation a day. The declaration of the Sacred Penitentiary, 5 July, 1930, has no application to this indulgence. Since the special prayers for such an indulgence are nowhere else specified, choice of them is left to the individual. The reply in the July 1931 issue cannot be justly challenged on the point raised by our inquirer.

BLESSING OF OLEUM INFIRMORUM.

Qu. Will you kindly inform me as to the law of the Church concerning the blessing of the Oleum Infirmorum? Some time ago I was a passenger on a train ahead of which a wreck occurred. I was called to minister to the victims. I secured some olive oil from the dining car and blessed it with the form *ad omnia.* I did not use it in fact. May I ask if I would have been forbidden to do so?

Resp. The testimony of tradition in favor of some preconsecration of the oil for this Sacrament is overwhelming. There is conclusive evidence of the practice in apostolic times. There is no admission whatever of the dispensability of this blessing.

As regards the nature and quality of this blessing, there is no Scriptural evidence, but tradition constantly and consistently avers that an episcopal blessing of the oil is essential. The Second Council of Carthage, 390 A.D., gives the first record of priests being forbidden to bless Oleum Infirmorum. St. Bede says the custom of anointing the sick with consecrated oil descends from the Apostles themselves, and is of Divine institution. Trent declared: "Intellexit Ecclesia materiam esse oleum ab episcopo benedictum."—Sess. XIV, De Ext. Unct., Cap. I.

In the Greek rite from earliest times priests have blessed the oil; apparently only by authority of the Holy See.

No theologian can hold to-day that the blessing is only of precept. Denzinger, (*De materia Extremae Unctionis,* I Propositionem): "Quod nempe Sacramentum Extremae Unctionis oleo episcopali benedictione non consecrato ministrari valide possit. S. Off., 13 Jan., 1611 declaravit: Esse temerariam et errori proximam. 2. Similiter ad dubium: an in casu necessitatis parochus ad validitatem Sacramenti Extremae Unctionis uti potest oleo a se benedicto, S. Off., 14 Sept., 1842 respondit: Negative ad formam decreti feriae v coram S.S. diei 13 Jan., 1611, quam resolutionem Gregorius XVI eadem die approbavit."

The blessing *ad omnia* certainly is invalid. Canon 1148, § 2, is abundantly clear and emphatic. Canon 945 makes clear that a priest cannot bless the oil except by faculty granted him by the Holy See. The form to be used for validity is the special form of the Pontifical or Ritual. The oil may be blessed only on Holy Thursday. A thorough treatment of this matter is to be found in Kilker, *Extreme Unction* (B. Herder Book Co.).

RECENT PONTIFICAL APPOINTMENTS.

Domestic Prelates of His Holiness:

6 October, 1391: Monsignor Laurence Hegarty, of the Diocese of Derry.

25 October: Monsignors Lawrence A. McBride, Francis J. Bender and John P. Kearns, of the Diocese of Erie.

Privy Chamberlain Supernumerary of His Holiness:

22 October, 1139: Monsignor Martin J. O'Connor, of the Diocese of Scranton.

Ecclesiastical Library Table

RECENT THEOLOGY.

The fifteenth centenary of the Council of Ephesus has focused the attention of Catholic scholars on the historical and doctrinal features of that momentous assembly. In the *Ephemerides Theologicae Lovanienses,* II, 1931, the Rev. J. Lebon, writing under the caption " Autour de la Definition de la Foi au Concile d'Ephèse," furnishes some interesting historical facts connected with the Council. The true interpretation of the famous twelve " anathemas " of St. Cyril, he asserts, must be sought in the Saint's previous work in five books, *Adversus Nestorii Blasphemias.* Father Lebon refutes the charge that the Council, by condemning the patriarch of Constantinople at its first session, and apparently without due consideration of the question at stake, showed that it was actuated by a spirit of subservience to Pope St. Celestine and to St. Cyril. For, he says, complete information about the controversy had been previously communicated to the bishops, so that their decision was prudently formed before the Council. Moreover, they regarded the declarations against Nestorius as merely interpretations of the Nicene Symbol.

Other articles on the same subject are that of the Rev. E. Böminghaus, S.J., in the *Stimmen der Zeit* for July, and that of the Rev. A. D'Alès, S.J., in *Gregorianum* II, 1931. " The Centenary of Ephesus " by the Rev. P. Kennedy, in the *Irish Ecclesiastical Record* for November, emphasizes the recognition of papal authority by the bishops of the Council. Even Nestorius in his letters acknowledged the supremacy of the See of Rome. It was the simple priest Philip, the personal legate of Pope St. Celestine, who opened the Council, and in his address to the assembled bishops declared that " the blessed Peter, the prince and head of the apostles . . . lives in his successors and gives judgment." It was this same delegate, with the two representatives of the Roman Council which had been held a short time previously, who confirmed the decisions of Ephesus in the name and by the authority of the Pope.

Two articles on the same Council appear in the *Civiltà Cattolica* for 2 May and 4 July respectively. The former proves very logically that the term "Theotokos", officially applied to Our Lady at Ephesus, embraces in itself all the prerogatives ascribed to Mary by the Catholic Church. The other article is a lucid presentation of the historical setting of the Council, directed especially to the vindication of St. Cyril from the charge of personal animus in his efforts to bring about the condemnation of Nestorius. This article brings out a point worthy of notice when it states that the Council of Ephesus although primarily concerned with the defence of the doctrine of the oneness of personality in Christ, has passed into history as a Marian Council because the title "Mother of God" conveys to the ordinary Christian a clearer idea of the intrinsic nature of the Incarnation than the phrase "hypostatic union."

A word of praise is also due to Abbot Vonier, O.S.B., for his beautiful article "The Lesson of Ephesus" in the Tablet of 5 December. The lesson of which he speaks is the realization of the ennoblement of all human nature by the Incarnation—a lesson that should urge us to regard mankind as a race whose very core is the Second Person of the Trinity, become Incarnate.

Coincident with the elevation of St. Robert Bellarmine to the honors of Doctor of the Church are several interesting articles on this eminent sixteenth-century theologian. Archbishop Goodier, in his article "Bellarmine, Defender of the Faith," in *The Month* for June, depicts some of the traits manifested by St. Robert in his theological activities—his initiative, his ability to put his finger precisely on the point of controversy, his fairness in presenting the views of his adversaries, his power of visualizing theology as a whole. He was probably the most representative man in the Catholic Church of his generation, the writer avers, and has been likened by some to Athanasius, Jerome and Aquinas.

In the *Nouvelle Revue Théologique* for May, under the title "Saint Robert Bellarmine, Apologiste de l'Église," the Rev. L. Renard, S.J., analyzes the plan and describes the characteristics of St. Robert's greatest work, the "Controversies". The most prominent feature of this work, according to Father Renard, is the way in which the author groups all the other doctrines of Catholicism about the doctrine of the Church. The same issue of this periodical presents an excellent synopsis, by the Rev. A. Hayden, S.J., of the various influences, both favorable and unfavorable, that surrounded the theological activities of the period in which Bellarmine lived—" Saint Robert Bellarmine et les principaux courants théologiques de son temps ". Among the influences detrimental to Catholic scholarship in the sixteenth century Father Hayden enumerates the prevalence of nominalism, the eclipse of dogmatic theology by studies of a juridical nature, and the lack of critical research in the sphere of Biblical and patristic writings. The credit of remedying these defects is due not only to Saint Robert, but also to some of his immediate predecessors, such as Francis de Victoria, Melchior Cano and Thomas Stapleton.

Two praiseworthy contributions to apologetic theology have recently appeared in Germany—*Die Traditionsbegriff*, by the Rev. A. Deneffe, S.J., and *Die Göttliche Offenbarung und ihre Mittler*, by the Rev. K. Romeis, O.F.M. Father Deneffe asserts that the idea of tradition has become obscured in the course of time, and aims at clarifying it by distinguishing two meanings of the word. In its primary signification, Tradition is the infallible magisterium of the Church, which began with the Apostles and perseveres in its integrity in their successors. Tradition under this aspect is either active (the promulgating of Christian doctrine), or passive (the doctrine promulgated). In its secondary sense, Tradition comprises the monuments of ecclesiastical teaching—the writings of the Fathers and of the theologians, inscriptions, etc. Father Romeis, in discussing the nature and the mediums of divine revelation, treats especially well the Old Testament prophecies and the charismatic gifts of the early Christian Church.

Since the rise of Protestantism the theological treatment of the Church has consisted almost exclusively in the defence and in the exposition of the juridical and external features of the religious society established by Christ. The tendency nowadays is to devote greater attention to the internal and spiritual characteristics of the Church, and especially to its intimate union with Christ, under whose headship and by whose supernatural vitalization the members of the Church are joined into one mystic Body. This aspect of the Church appears prominently in two works that have been published during 1931—*Die Kirche Christi* by the Rev. P. Lippert, S.J., and *L'Unité* *de l'Église de Christ* by the Rev. S. Hurtevant, A.A. The former, describing the general trend of devotion among the faithful, declares that in the early Church it was centred about the divine nature, in the middle ages about Christ, and in modern times about the Church. Father Hurtevant narrates at length the various substitutes for Christian unity that the heretical communions have brought forward.

In the initial number of the *Clergy Review,* January, 1931, Archbishop Downey, writing on "Rationalizing the Gods," demonstrates the inadequacy of the theories proposed by modern rationalists, such as Spencer, Huxley, Tylor and Wells, who contend that the idea of God was evolved in primitive races from animism or from ancestor worship. Archbishop Downey also cites abundant and trustworthy testimony to show that the idea of a divinity is found among even the most uncultured peoples, and that polytheism in savage tribes is subsequent to monotheism, not anterior to it, as is the rationalistic contention.

His Eminence Cardinal Bourne contributes to the February number of the *Clergy Review* a very optimistic statement of the present position of the Church in England, under the heading "The Church's Opportunity". He commends especially the various organizations of clergy and laity who are working zealously to spread the knowledge of Catholicity throughout the nation.

The June issue of the same periodical contains an article entitled "A Modern Form of Thomism," by the Rev. M. D'Arcy, the author of the highly praised work *The Nature of Belief*. The theme developed in this article is the tendency of some present-day Catholic scholars to glean from the erroneous doctrines of previous generations their elements of truth—to fumigate them, as Father D'Arcy designates it—and particularly to vindicate the importance of desire and experience in philosophy and theology. It is this tendency that he denominates a modern form of Thomism. He refers especially to the efforts to revive what was true in the apologetic method proposed by Blondel in the last century, and based on the intrinsic capacity of Catholicism to satisfy the aspirations of human nature. This method was taken up and used by the Modernists to sweep away the supernaturality of Catholicity;

yet this recent school of Catholic scholars believes it can still be utilized if properly presented. We must of course retain the essential distinction between the natural and the supernatural, and grant that man has naturally no positive capacity for the beatific vision and for the supernatural graces that dispose to it. On the other hand, St. Thomas argues to the possibility of the granting of the beatific vision to a human creature from the capacity and desire of the infinite found in every soul—and the Angelic Doctor refers to this tendency of the spiritual soul as a *desiderium naturae*.[1] Father D'Arcy tells us that the modern Thomists strive to solve this apparent contradiction by regarding the elevation of man to the supernatural order as preceding in the order of the divine intention the creation of the human race. In other words, God is presumed to have created man precisely in order to deify him. Father D'Arcy's wide familiarity with theological and philosophical lore, while it renders him exceedingly proficient in correlating and synthesizing tendencies of thought, sometimes makes his line of argumentation difficult to be understood by those less versatile.

In "The True Paulinism" contributed by the Rev. Cuthbert Lattey, S.J., to the October Number of the *Clergy Review,* the central theme of St. Paul's epistles is described as "union with Christ and unity in Christ"—a union and a unity which are to be attained through the medium of the Church. If this doctrine is properly understood, Father Lattey declares, the objection of Protestants that Catholics interpose the Church between Christ and the individual soul can be easily refuted.

One of the deductions from the doctrine of the spiritual unification of the faithful in the mystic Body is that the laity have the right and the duty of participating in the Church's apostolic activities. This conclusion, with its consequent summons to Catholic Action, forms the thesis of the paper by the Rev. A. Hayden, S.J., "Les Laïques sont-ils de l'Église?" in the *Nouvelle Revue Théologique* for December. The point emphasized is that the laity partake in a certain measure of the priesthood of Christ, by virtue of Baptism, and accordingly are destined to exercise a true and official apostolate in the Church, subject however to the authority of the divinely established hierarchy. Another application of the same doctrinal principle is proposed by the Rev. B. Van Acken, S.J., in his article "Teilnahme am Heiligen Messopfer," in the *Linzer Quartalschrift,* 1931, IV. As participators in the offering of the Holy Sacrifice, he says, the faithful should pray the Mass, and not merely pray during the Mass; and he suggests various ways to propagate this idea among the laity.

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[1] Summa P. I., Q. 12, a. 1.

However, the insistence of participation by the faithful in the celebration of Mass, though commendable in itself, must not minimize the dignity and the powers of the priesthood conferred by Holy Orders. Such a minimizing tendency seems to have found its way into the writings of the German liturgist Dom Odo Casel, O.S.B. In *Theologie und Glaube,* 1931, III, he proposes the unusual view that the priest at the altar does not offer sacrifice except in the general sense in which the laity offer it, by uniting their will to the will of Christ. The priest, he says, merely brings Christ to the altar; then our Lord offers Himself as He offered Himself on Calvary. Another peculiar view of Dom Casel's, broached in recent numbers of *Jahrbuch für Liturgiewissenschaft,* is that in the early Church the Holy Eucharist may have been consecrated by unordained men—that is, by the "prophets" frequently referred to in the New Testament as officials of the Church.[2] Dom Casel believes that these prophets could have received directly from God, together with other supernatural powers, that of consecrating the Holy Eucharist, just as the Apostles received the priesthood directly from our Lord at the Last Supper without the medium of the sacrament of Holy Orders. The views of Dom Casel have been challenged by Mgr. Eisenhofer in the Eichstätt *Klerusblatt,* on the ground that they are in opposition to the declarations of Trent.

The indefatigable French Jesuit, Father D'Alès, has added another work to his series of dogmatic treatises, this latest being devoted to the dogma of the Incarnation—*Prima Lineamenta Tractatus Dogmatici de Verbo Incarnato.* The work is divided into three parts—the first devoted to the proof of the divinity of Christ and of the reality of His humanity, the second treating of the hypostatic union, the third concerned with the Redemption. The chief doctrines of Mariology are considered in an appendix. Among the many views regarding the nature of the Incarnation, Father D'Alès prefers that which holds that the *esse* of the Word supplied existence and personality to Christ's humanity. He expounds the two theories as to the manner in which man's redemption was affected—the physical theory (common among the Greek Fathers) which holds that the very union of a divine Person with a human nature reintegrated humanity, and the moral or juridic theory which emphasizes as the essential factor of redemption the propitiatory death of our Saviour. Father D'Alès believes that an adequate idea of the redemption requires the combination of both views. His explanation of the vexing phrases "una natura" and "assumpsit hominem," that occur in patristic literature, is sound and illuminating.

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[2] *Acts* 13:1, 2; *I Cor.* 12:28; *Ephes.* 2:19, 20.

A thorough discussion of Our Lady's bodily Assumption is the treatise of the Rev. F. Mueller, S.J., *Origo divino-apostolica doctrinae evectionis Beatissimae Virginis ad gloriam coelestem quoad Corpus.* The author clearly states that his purpose is to prove only that Mary's soul and body are now united in glory; he prescinds from the question whether she died and afterward rose from the dead, which he says is not an essential element of the doctrine of Mary's Assumption. By thus restricting the notion of the Assumption, he believes that we can more readily prove this prerogative of Our Blessed Lady, for we can thus disregard historical testimony concerning her death and subsequent resurrection—which testimony cannot be shown to antedate the fifth century—and confine ourselves to theological arguments. In other words, we have to prove only that other prerogatives of Mary that are certainly revealed, implicitly but formally contain the doctrine that she has been glorified in body as well as in soul. Father Mueller adduces three arguments of this nature—first, that the victory of Mary over the devil similar to that of Christ, promised in the Proto-evangelium, includes immunity from permanence in death; second, that the privilege of the Immaculate Conception embodies her preservation from the effects of original sin, among which is the corruption and the permanence of the grave; third, that the miraculous conservation of Mary's bodily integrity in the birth of Christ implies a similar bodily preservation from the natural consequences of death.

The Rev. A. Janssens, in the *Ephemerides Theologicae Lovanienses,* 1931, III, while agreeing with Father Mueller as to the divine revelation and the definability of Mary's Assumption, believes that in the doctrine of the Assumption is included the fact of Our Lady's death and subsequent resurrection. Such, he asserts, has always been the idea of the Assumption prevalent in the Church. His theological argument is that the complete victory over sin and the devil, due to Mary because of her perfect sinlessness, included, not preservation from death, but a glorious resurrection shortly after death. Thus is Mary distinguished from the other members of Christ's mystic Body whose triumph over the reign of Satan by a glorious resurrection will be deferred until the end of the world. Father Janssens lays great stress on the universal belief of the Church and on the observance since the early centuries of the Feast of the Assumption, as arguments that this doctrine has been formally revealed.

Dr. John Ude, a professor at the University of Graz, in his work *Ist Maria die Mittlerin aller Gnaden?*, published in 1929, questioned the theological value of the arguments employed by St. Alphonsus de Liguori to substantiate his basic principle of Marian devotion, that no grace is granted to men save through the intercession of Our Lady. In the *Ephemerides Theologicae Lovanienses,* 1931, I, the Rev. P. Clément, C.SS.R., defends the teaching of the Saint, and shows that his chief argument for Mary's universal mediatorship was substantially the same as that so brilliantly developed in recent years by Canon Bittremieux of Louvain—namely, the *principium consortii,* according to which it was divinely decreed that Mary should be associated with her Son throughout the entire work of redemption.

An illuminating presentation of the present-day attitude of non-Catholics toward the Catholic doctrine of the sacraments is given by the Rev. E. Hocedez, S.J., in his article "Sacraments et Magie" in the *Nouvelle Revue Théologique* for June. He declares that there is widespread reaction in the Protestant Churches against the formalism and the puritanic austerity inherited from the Reformation. This reaction has engendered two opposite tendencies—one toward a mystic subjectivism with a consequent minimizing of the value of external means of grace, the other toward an enlargement of ritualism and sacramentalism in Protestant worship. Practically all non-Catholics are opposed to the *opus operatum* ascribed to the sacraments by Catholics; and it is a very common charge that the Catholic notion of a sacrament is a derivation or an adaptation of the pagan concept of magic. The old method of answering this objection was to remind the objector that, since the sacraments were established by Jesus Christ, who is God, they cannot be merely magical rites. Nowadays however such a response is inadequate because many of those who propose the objection deny that Christ was God and that He instituted the sacraments. Our answer to-day therefore must be directed to demonstrate the intrinsic differences between the sacraments, as the Catholic Church has ever conceived them, and the magic arts of paganism. Father Hocedez enumerates three points of difference—first, magic usages proceed from a spirit of irreligion and a desire to exercise preternatural power independently of God, while the sacraments are expressions of religious belief and profess dependence on God; second, the abracadabras of magic are regarded as efficacious irrespective of the dispositions of the persons involved, whereas the effectiveness of the sacraments is dependent on the intention and the virtuous acts of their recipients as well as on the intention of the minister; third, magic rites are unmoral, if not immoral, in their purpose, while the use of the sacraments in Catholicism is regarded as means of advancement in moral goodness. Father Hocedez believes that the insistence on these essential points of difference will prove that the attempt to link the sacraments with practices of magic is utterly groundless.

One of the theological views defended at length by the late Father Billot, S.J., was that the sacraments produce grace as *dispositive* or *intentional* causes. Among the few who have followed his view is to be numbered the Rev. L. Lercher, in Vol. IV of his *Institutiones Theologicae Dogmaticae* recently published at Innsbruck. In *Angelicum,* 1931, II, the Rev. M. Tuyaerts, O.P., discusses the question whether St. Thomas ever upheld the opinion of dispositive causality. His conclusion is that the Angelic Doctor proposed this view, not as his own but as the more common teaching of his time, in his earlier writings; but in his later writings he ascribed to the sacraments a perfect instrumental causality.

The question of the necessity of the Holy Eucharist, brought to the fore in recent years by Father De la Taille's *Mysterium Fidei,* provides the subject for some interesting discussions. The Rev. E. Springer, S.J., in *Divus Thomas,* 1930, p. 421 seq., takes a rather extreme view, contending that the Holy Eucharist, even independently of its use, is of necessity to salvation for all under the Christian dispensation, because all graces, whether sacramental or extra-sacramental, come from our Lord dwelling in the Sacrament of the altar. In the *Zeitschrift für Katolische Theologie,* 1931, III, the Rev. Dr. O. Lutz in a lengthy article argues against this opinion. The main point of his thesis is the distinction between " Christ *who* is present in the Eucharist " and " Christ *as* He is present in the Eucharist ". Interpreting the necessity of the Holy Eucharist in the former sense, he says, it is correct to say that all graces come from this sacrament, since all graces given under the Christian dispensation are granted through the humanity of our Saviour who is present on the altar. It is in this sense that the citations adduced in support of his contention by Father Springer from Scripture, liturgy and the writings of St. Thomas (*Summa,* P. III, Q. 79) are to be understood. But to assert, with Father Springer, that all graces come from our Lord precisely as present in the Holy Eucharist, Dr. Lutz claims to be theologically untenable.

In the same periodical, 1931, II, the Rev. L. Lercher, S.J., discusses the question whether the reception of the Holy Eucharist is necessary with necessity of means for adults that they may persevere for a considerable length of time in the state of grace. He upholds the affirmative view, basing his contention principally on the words of our Saviour, " Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you " (John, 4:54), which seem to imply more than a mere necessity of precept. The necessity he ascribes to Holy Communion is of the moral order, and is supplied by other supernatural helps in the case of those who through no fault of their own do not partake of this sacrament. How long a time at most a person can remain in grace without Holy Communion is difficult to state, Father Lercher asserts. But he is of the view that it coincides with the period determined by ecclesiastical precept to enforce the divine obligation—that is, one year.

A noteworthy contribution to Eucharistic theology is the extensive work by the Rev. W. Goosens, *Les Origines de l'Eucharistie Sacrament et Sacrifice.* It is not intended as a complete treatise on the Sacrament of the altar, but is concerned only with its *ritualistic element,* aiming to prove that from the very beginning of Christianity the Eucharist has been venerated by the Church as a sacrament and a sacrifice. The book is directed against the multitude of rationalistic hypotheses that have arisen in recent years—and which Abbé Goosens skilfully summarizes — which explain the Holy Eucharist as a development of the early Christian common repast, etc. The exegesis of the Scriptural allusions to the Holy Eucharist is an example of the highest grade of scholarship.

Other recent Eucharistic writings deserving of attention are: a paper on the essence of the Mass by the Rev. M. Cordovani, O.P., in the *Angelicum,* 1931, IV, defending the view that the mystic immolation found in the consecration of the two species constitutes the distinctive note of the Holy Sacrifice; an article by the Rev. W. Moran in the *Irish Ecclesiastical Record* for December, taking issue with Father De la Taille's teaching that the Last Supper and the Cross constituted only one sacrifice; and a study of transubstantiation by the Rev. N. Sanders, O.F.M., in *Studia Catholica,* 1931, p. 149 seq. In the last named article it is defended as a possibility that the *materia prima* of the bread remains and with the sensible accidents constitutes the Eucharistic species. Such a view is hardly reconcilable with the Church's definition of transubstantiation as a change of the *whole* substance of bread.

In one of the recent fascicles of the *Dictionnaire de Théologie Catholique* the Rev. M. Marchal, writing on Anglican Orders, inclines to the opinion that the judgment pronounced by Pope Leo XIII in the Bull *Apostolicae Curae* against the validity of these orders, was not an infallible declaration. His argument is that the Pope was there dealing with a matter of discipline only, and that he commanded assent to his declaration because of the arguments adduced rather than by virtue of his supreme magisterial authority. Such a stand is difficult to maintain in view of the decisive phrases employed by the Pope in the concluding paragraphs of the bull, and of his subsequent assertion to the Archbishop of Paris concerning its binding force and irrevocability.

A peculiar view as to the administration of the sacrament of Matrimony is broached by the Spanish theologian Doctor D. Cornes in his recent work of more than 1000 pages, *De Forma Sacramenti Matrimonii.* Returning to the teaching of some seventeenth-century theologians, Dr. Cornes holds that the minister of this sacrament must be an ecclesiastical person endowed with jurisdiction. Ordinarily, this is the priest who assists at the ceremony. To explain in conformity with his opinion those marriages that are recognized by the Church as valid and sacramental even though contracted without the presence of a priest, the writer has recourse to the ingenious theory that such sacramental unions have as their minister the Pope, who by decreeing their validity and sacramental character is normally and juridically present at their celebration. It seems unlikely that the view championed by Dr. Cornes will jeopardize the commonly accepted opinion that the ministers of the sacrament of Matrimony are the contracting parties themselves.

The touching appeal of Pope Pius XI in the closing days of 1931 to the separated churches to return to the unity of Christ's Church suggests the query concerning the prospects of such a reunion, especially on the part of the Anglican church, many of whose members seem so anxious to foster the unity of Christendom. To judge by the Anglican writings on the subject, however, the Catholic idea of unity is either not sufficiently grasped, or is not accepted by those who are devoting themselves to this project. For example, the latest work of Viscount Halifax, *The Good Estate of the Catholic Church,* the Rev. F. Hall's *Christian Reunion in Ecumenical Light,* the book on *Catholic Reunion* by Spencer Jones, and an anonymous tract "Whither Goest Thou?" in the *Bulletin of the Confraternity of Union* for June, 1931, are concerned with the question of Catholic unity; yet they offer little hope of its attainment in the near future. Lord Halifax contends that the Anglican Church will admit the sovereign authority of the Pope, but not in the Catholic sense; Mr. Hall calls for a relinquishment of the Vatican decrees by the Catholic Church as a necessary prerequisite for union. Mr. Jones and the anonymous writer of the aforesaid pamphlet are nearer to Catholicism in their ideas, and admit the supremacy of the Holy See, but contend that it is quite justifiable and laudable for individuals imbued with such Catholic principles to remain in Anglicanism, praying and working the while for corporate reunion with the Catholic Church.

In *The Month* for June the editor, the Rev. J. Keating, S.J., presents an article on "Anglicans and Orthodox". It is false, he says, that Catholics oppose the efforts at union between the Anglican church and the so-called Orthodox bodies of the East. On the contrary, we see in such efforts a possibility of both sides arriving at the realization that the only attainable reunion is that which will be effected by the recognition of the authority of Rome. For, any extensive and permanent union between the Anglican communion and the Orthodox churches is chimerical in view of the internal disunity of the former and of the unwillingness of the latter to recognize the faith or the orders of Anglicanism.

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Criticisms and Notes

A HANDBOOK OF FUNDAMENTAL THEOLOGY. Vol. III. Brunsmann-Preuss. B. Herder Book Co., St. Louis, Mo.

The present is the third of a series of four volumes, the completing fourth volume being expected from the press shortly. Mr. Preuss gives us in these handbooks a free adaptation in English of the *Apologetik* of the Rev. John Brunsmann, a two-volume German work published in 1926 at St. Gabriel near Vienna.

The foregoing two volumes of Mr. Preuss's adaptation were given to an exposition of the religion which Jesus Christ revealed and established, together with the duty of accepting that religion incumbent on all men. This third volume (Preface, III) proceeds " to explain how and by what means that religion is made available to the individual man ". This is done in two parts. Part I deals with Christ's establishment of the Church, in Chapter I; and Chapter II with the nature of this Church. Part II treats the properties of Christ's Church in Chapter I. The Notes of Christ's Church are discussed in Chapter I, and Chapter II shows how these characteristics separate it from all other " Christian " claimants. The infallible teaching office of the Catholic Church will occupy the fourth and last volume.

Volume III (in 8vo) has 535 text pages in small type. The treatment is quite along traditional lines of text-book exposition on the subject at hand, the outstanding value of this handbook being that the adapter has provided English-speaking students with an orderly, lucid and ample demonstration of the Catholic Church.

Particularly noteworthy are the abundant and apt quotations from Holy Scripture and the Fathers and other early ecclesiastical writers. These quotations have been incorporated into the text, their Latin and Greek originals together with reference to sources being given in footnotes. The definite bibliographical reference " readings " at the end of each chapter and chief subdivision should be a great aid to the student, an incentive to more detailed and extensive knowledge of the matter treated. The majority of these references are to German works; Latin and English ones, however, are not neglected.

There are some verbal inaccuracies: " A third prerogative of the Apostles was to perfect and complete the divine revelation received through Jesus Christ ". The idea undoubtedly is that the Apostles were to *receive* Christ's revelation in its fulness and integrity, as the reference to John 16: 12 indicates; not that it was their prerogative actively to add to its content (p. 53. c).—"all men must become members of His Church in order to be saved". In view of Mr. Preuss's definition of "member of the Church" (p. 231, cfr. 235. 1. a, b) as an *actual* member of the *external*, *social* organism of the Church, initiated thereinto by Baptism of water (p. 233, vo.), it would be more consistent and less misleading to say that the Church is a necessary means of salvation for all men, inasmuch as all men to be saved, must belong to the Church either as actual members or at least by implicit desire ("voto saltem implicito"). This certainly is the means of salvation (esp. p. 314).

Pp. 291-2. Exclusively should be included in the definition of property of the Church. Had this been done, Mr. Preuss might have avoided the incorrect admission that "it is possible that the one or other of these attributes may be found in a religious body which is not the Church of Christ". In fact, these properties which he correctly enumerates (pp. 292-3) and demonstrates (p. 294 f.), are essential attributes of Christ's Church and belong to it alone ("convenient ei soli et toti"). Again (p. 403. c), we read: (the notes) "must be so exclusively applicable to the Church of Christ that they can neither fail her at any time nor exist simultaneously in other Christian Churches". The evident implication is that at a given time one or other of these notes, but not all of them, may exist in other Christian Churches. But the four notes, like the properties, are each of them exclusive attributes of the genuine Church of Christ. Moreover, they are so closely bound up one with the others, that each note is inseparable really from the other three (cfr. Encycl. S. Off. ad Episcopos Angliae, 16 Sept. 1864, in Denziger-Banwart, # 1685) and amplies the others in its fully legitimate concept.

P. 296. "Not God, but the Church assisted by God is its chief author" (its—the *teaching* of the Church). The idea is correct, the word *immediate* fits the idea better ("auctor immediatus").

Pp. 297 and 386. The theological notes with reference to the infallibility and visibility of the Church are not sufficiently strong. The former, although not expressly defined, not only "may be regarded as of faith" (p. 297), but is *de fide divina* and implicitly *de fide catholica* (more probably *formaliter implicite*). Cfr. Denz. 1839 for Decree of V. C. on Papal Infallibility, and V. C. Sess 111. Proem.—The visibility of the Church is certainly more than a "sententia communis" of theologians. Cfr. V. C. Sess III (Denz. 1793).

GOD. Papers read at the 1930 Cambridge Summer School of Catholic Studies. Edited by the Rev. C. Lattey, S.J., M.A. B. Herder Book Co., St. Louis, Mo.

This volume contains ten papers. The first, " The Study of God " by the Rev. C. J. MacGillivray, is a brief introduction to theology. The author rightly insists on the power of unaided reason to know the fact of God's existence. He overstates, however, the rôle of reason in this matter when he says, p. 18: " The fact is, of course, that it is by reason and reason alone that we are convinced of God's existence." St. Thomas (1 a. q. 2 ad 1um), in the very place where he points out that reason is capable of demonstrating the existence of God through effects known to us, adds: " There is nothing to prevent that what is of itself demonstrable and knowable should be accepted as credible by one who does not grasp the demonstration." Indeed the Vatican Council (Sess. 111, c 2), after defining the power of reason to know God with certainty, declares: " Nevertheless it is the function of divine revelation to make it possible that those things which of themselves are not impervious to human reason may in the present condition of the human race be known by all, readily, with firm certitude and without admixture of error." The Symbols of Faith profess belief in the existence of God. St. Paul (Hebr. 11: 5, 6 ff.) says that one must, like Henoch, believe that God is. Undoubtedly the very existence of God may and must be believed: here as elsewhere, faith helps reason.

The second paper, by the Rev. Rupert Hoper-Dixon, O.P., is titled " Proofs of the Existence of God ". Having briefly vindicated the principle of causality the author states and explains the " Quinque Viae " of St. Thomas. He insists less wisely on the experiential genesis of the idea of cause. On p. 43 the word " causal " should be read for " casual "—obviously a mistake in printing. St. Thomas does not seem to have thought it inconsequent that successive movement in general might proceed to infinity in the past, as the footnote on p. 43 implies. Although he grants the impossibility of an actually infinite number (1 a. g. 7 a. 4 and g. 46 a 2 ad 8um)—of this, however, he knows no utterly cogent metaphysical demonstration (cfr. Opusculum 27 de Aeternitate Mundi and Comm. on Physics of Aristotle, Bk. iii, 1.8)—he points out that philosophical reasoning has not been able to disprove successive movement regressing to infinity in the past (C. G. Bk. ii, c. 38).

" God One and Indivisible: the Divine Attributes " is the subject of the third paper, by the Rev. George D. Smith, who gives a clear and masterful synopsis of the teaching of St. Thomas on the Divine simplicity and oneness. Dr. Smith points out that Being itself is the formal constitutive of the Divine nature from which all the Divine attributes are deducible.

"God distinct from the Universe", by Dom Raphael Williams, O.S.B., is an interesting chapter. The purpose of the study is to show the truth and error of Pantheism, especially that of the Hegelian variety.

"The Immanence of God", by the Rev. Dr. Fulton Sheen, tells how God is present in the universe He has created. The American contributor shows in his inimitable way that Immanence properly understood is the happy mean between the extreme errors of Deism and Pantheism.

The space here allotted prevents further detail: "God, the Fulness of Being, Spirit and Personal", by L. W. Geddes, S.J., "The Beatific Vision", by the Rev. Hilary Carpenter, O.P., "God's Knowledge and Love: The Problem of Evil", by Dom Edmund Kendal, O.S.B., "The Historical Aspect of the Quinque Viae", by the Rev. Hilary Carpenter, O.P., and last but not least "The Modern Attitude to God", by Mr. F. J. Sheed — complete this volume on God.

These Cambridge papers are very readable and should stimulate further study on the most vital of all subjects, God. Necessarily brief, they are not sketchy, but succinct, pithy, and Thomistic.

CHRIST OUR BROTHER. By Karl Adam. Translation by Dom Justin McCann, O.S.B. The Macmillan Co., New York, 1931. Pp. 210.

Dr. Adam needs no introduction to the readers of the THE ECCLESIASTICAL REVIEW. His *Spirit of Catholicism* won for him a place among the internationally renowned expositors of the Catholic religion. The work under review is a collection of seven essays: "Jesus and Life", "Jesus and Prayer", "Through Christ Our Lord", "Christ's Redeeming Word", "Christ's Redeeming Work", "Come, Holy Ghost!" and "The Way to Christ".

This series of essays is knit together by a thread, the human nature of Christ. "Throughout this book there is practically but one subject, our Lord and Saviour, and practically but one aspect of that subject, the sacred humanity." (Intro.). It is the author's conviction (and the reviewer's) that a "deep appreciation, not only of the divinity and transcendence of our Lord, but also of His humanity and fellowship with us is of essential importance for our Christian lives." (Intro.).

The method followed by the author is that of exposition. It is a spiritually philosophical interpretation of the meanings imbedded in dogmas which we too frequently pass over, too frequently fail to probe. Dr. Adam has surveyed the whole field of Catholic dogma. He sees the basis for the idea of the mystical body. He has made the idea an intimate part of himself. And he seeks to dig out the objective truth and permit the truth to speak for itself. He shows how Christ is our Brother.

Any priest will honor himself by digesting this book. It is not a book for the uneducated. It is not light reading. But the priests who grasp the value of the Liturgical Movement, the priests who realize the needs of the people, will do more than buy this book: they will mark it and reread it.

Some of the high spots of the essays are indicated by the following quotations. "Prayer is the meeting of the human personality with the divine, in a great silence where all else is hushed, for God is speaking" (23). "His [Christ's] austerity and heroism lie in His inward, reverent, strong willing of all that God wills" (27). The average believer "feels the Church as something foreign and forced upon him, just because he has practically lost his feeling of a common fellowship in Christ, and with it the profound conviction that his own supernatural life is to be realized in and with the life of the Church" (43). "When the glad consciousness that we have in the sacred humanity of Jesus, the sure pledge, guarantee, and most attractive realization of the new life has vanished into the background, or at least grown feeble and vague, then spring up in the impoverished soil of the soul the arid growths of mere morality, and with them all that contorted virtue, extreme asceticism and intense scrupulosity which now and again turn the glad tidings of the gospel into tidings of terror" (45). The true Christian's "life is centered, not in the struggle with sin, but in love for Christ" (71). "In our Lord we regard only the divine element, the Word of God, and we do not consider, or at least not deeply enough, His humanity and mediatorship" (130). "Why is the Incarnation of God the decisive thing? Because we now have among us a Man who is God. We have a Brother who is God" (131). "Just as breathing and feeling and thinking are functions of our natural being, so living in Christ is a function of our Christian being. Christ is the new sphere in which our whole religious life is to be lived: our prayer and penance, our thanksgiving and joy. . . . The Christian never toils and suffers and dies *alone*: that word is absent from his vocabulary. Christianity is a living and dying in full fellowship with Christ and His members" (134).

We are indebted to Dom McCann for this translation. He has done his work well. Here and there a few additions in punctuation might have helped to clarify certain passages.

SAINT IGNATIUS. By Christopher Hollis. Harper & Brothers, New York. 1931. Pp. 287.

A private in the ranks tells his impressions of a great captain; a layman presents his interpretation of the first General of the Company of Jesus. One who understands the methods of those who do "exposing" in the twentieth century, lays bare the motives and deeds of a great lover in the sixteenth century. St. Ignatius did not mince words; neither does Mr. Hollis.

The theme of the author is that great love alone explains St. Ignatius. Far above the common level of love in his day, and in our own, was the love that the saint bore toward his Master. Low love there was; low conversation there was; but St. Ignatius never condoned such; the Church never condones such, although the author leaves the impression that the Church does condone it. When love is the highest, it can accomplish the best and the greatest.

The author shows that St. Ignatius was not a man to enjoy intellectual attainments as such. He could see no value in learning as an end in itself. But he did see the value of learning as a means to an end. He wished to imitate Christ; but he found that he must know Christ. And so he turned to the Bible and read. At the age of thirty-three he entered the classroom with beginners in Latin. Love drove him to that. He found difficulty in learning: "He was forever practising the *amo, amas*, which he was incapable of conjugating." But he persevered. "He saw clearly that the weapon of learning in the hand of the unorthodox could in the long run only be met by the weapon of greater learning in the hand of the orthodox" (73). His objection to Erasmus was "that there was nothing Christ-like about him" (74). In the great work which his Society was to do he did not wish learning to be considered as an end in itself, but as a means for spreading the love of God. Men were not to be won by argument, but, as one convert expressed it, "by the holy and charitable life he had seen around him" (102). One value of Mr. Hollis's interpretation is its suggestion to the reader that he should examine his own motives.

The Catholic reader is familiar with the doctrine of the necessity of grace. Likewise we know that Christ told us to abide in Him. But sentences like these strike us at a new angle: "Only intelligence is needed to show us the vanity of this world, but grace to bring us to the beauty of the next" (30). "Nor can we understand a word of St. Ignatius's life if we do not understand that the Son of God was constantly present to him, as real as person is present to person, and as beloved friend to beloved friend" (60).

Mr. Hollis does his work thoroughly. The book is packed full of history and background. It suggests strongly to the skeptical that sanctity is a phenomenon whose existence cannot be denied. The Catholic reader will see that learning, or social service, to be effectual in a Catholic way, must be motivated by a deep love of God—a love that seeks no honors, carries on despite obstacles, and gives the entire self over to God to be used as He sees fit.

CRANMER, Archbishop of Canterbury, 1533-1556. By Hilaire Belloc. With 16 Illustrations. J. B. Lippincott Company, London and Philadelphia. Pp. 326.

" Though naturally of a shrinking, sensitive temperament and a somewhat slow and hesitating mind, when once he saw his duty, he [Cranmer] showed no lack of courage." Thus the character of Cranmer, Archbishop of Canterbury, is summed up by an authoritative publication, *The New Schaaf-Herzog Religious Encyclopedia* (Vol. III, p. 296). It is to accord high and unusual honor to any man to say that he never shrank before any obstacle when the path of duty lay clear before him. That the statement is true of Archbishop Cranmer finds no support in the recent sketch of the great Reformer by Hilaire Belloc. In his characteristic fashion Belloc presents Cranmer and makes him an unforgettable figure. He compels the inevitable conclusion that if ever a man played hard and fast with truth, honor and principle, it was Thomas Cranmer, from the day he became a priest until he ascended the cathedral chair at Canterbury on to the fateful moment when stoically and heroically he defied the lighted torch that ended his tragic career.

Many incidents in Cranmer's life reveal the devious ways he chose to follow. One that even his greatest admirers find it difficult to defend or explain, was his enthronement as Archbishop of Canterbury. As head of that historic see, he took the oath of Allegiance to the Pope: " an oath ", says Belloc, " that was a matter of course and had been in existence from time immemorial in England. That oath was, moreover, the prime condition without which the Bulls could not have been obtained from Rome and without which, therefore, Canmer could not have been made Archbishop at all." Nevertheless, before taking that oath of Allegiance, " Cranmer made a secret declaration that the public oath of obedience to the Pope which he would take upon his enthronement he privately regarded as not binding him to prevent such changes as the King might propose to effect in the ecclesiastical affairs of England. In other words, he gave due notice that he was prepared, if necessary, to break his oath, at the King's order." Mr. Belloc continues: " There is no excuse in morals for this contemptible act, but it explains the perjury in terms of Cranmer's character and not in a fashion which that character would never have had the strength to undertake" (pp. 107-108).

How freely and readily Cranmer lent himself to the schemes of Henry VIII and Thomas Cromwell is well known. He furthered Henry's divorce, he married him and Ann Boleyn, and later, when the King tired of the unfortunate queen, he declared the marriage null and void. Despicable as were these actions, he was unspeakably vile in his conduct toward Ann Boyeln. The Boleyns had made Cranmer. He owed everything to them. How he repaid their favor and protection is told in the following words:

> "On Tuesday, the day after her condemnation, Cranmer went humbly (under orders) to see her (Ann Boleyn), and to do worse than he had yet done. He was to worm what he could out of his protectress."
>
> "What he said, and how far he succeeded, we know not, but this we do know, that he played with her the same trick that he played three years before with the unfortunate Elizabeth Barton. He pretended to be Anne's friend, he put her in good heart, for in this way can information best be obtained from those in terror. When he left her she was convinced that she was saved. She told her ladies that she understood that she would be sent to Antwerp, and perhaps the bait held out to her was that her life would be spared if she would consent to a diverce. But all was kept secret.
>
> "On the next day, Wednesday the 17th, Cranmer held his ecclesiastical Court at Lambeth to decide with impartiality and solemn justice that interesting question whether this woman, whom he had so solemnly declared to be Henry's wife, were in truth his wife or no.
>
> "And Cranmer played his part. Henry's Proctors made no demur, and Thomas Cranmer, casting his eyes to Heaven, invoking the name of Our Lord and protesting that he had God alone before his eyes, pronounced sentence that the marriage between Henry and Anne—his own especial marriage—was and always had been null and void." (Pp. 158, 159.)

Other incidents might be told of his perfidy. He had not believed in the Mass for years, though he was saying Mass every day. Notwithstanding this, he lent his authority to put to death those who believed as he believed.

The story of the "Hero of the Reformation" contains passages of touching pathos. Not one is more so than the description of the death of Queen Catherine:

"A little after midnight between Thursday the 6th and Friday the 7th, having already got a little sleep after combing and plaiting her hair, Catherine woke and asked what the hour might be. When they told her, she waited a while and then asked again, saying that she wished to hear Mass, but it was not yet the canonical hour. Her Spanish Confessor, George of Atequa (who held the revenues of the Bishopric of Llandaff), proposed to say Mass for her, although the canonical hour had not come; but the Queen told him he must wait till it should arrive; and when it was four o'clock the Mass was said in her bedroom, the responses to which she herself gave; and after it he gave her communion. After this she fell to prayer, calling upon those around to forgive Henry and to pray that he might return to right living. Then she summoned that doctor of hers, de Lasco, and dictated two letters, one to Chapuys and one to her husband, which last she signed, 'Catherine, Queen of England,' and which contains that famous phrase, 'the desire of my eyes is to see you again'. At ten o'clock she asked for and received Extreme Unction. She was still able to make the responses, and this being accomplished she remained at prayer, until, at two o'clock in the afternoon, she died." (P. 148.)

In speaking of the new liturgy which through Cranmer's influence was imposed upon the people of England, Belloc says:

"There was a third quality in this new liturgy of Cranmer's, a quality of literary beauty, of excellence in English prose, unsurpassed in any thing before or since his time. For Thomas Cranmer, as any one who will read the mere outstanding facts of his life can see, was many things that many men have been—a hypocrite, a time server, a coward, a great scholar—timid and suave in manner, courteous also, usually averse from cruelty, a splendid horseman, a gentleman, in his modest fashion an intriguer, and a quite successful layer of traps for the unfortunate—such as the woman who made him and whom he betrayed. Yes he was all this: but he was something more. He was a master of the Word, he possessed the secret of magic. He had been granted power in that which is perhaps the highest medium we know of expression among men, English at its highest". (P. 257.)

"It is by that quality that Cranmer has imposed himself upon history.

"He provided a substitute for the noble Latin hymns on which the soul of Europe had been formed for more than a thousand years, and he gave to the Church of England a treasure by the aesthetic effect of which more than by anything else her spirit has remained alive and she has attracted to herself the hearts of men." (P. 258.)

LES SIGNES AVANT-COUREURS DE LA SEPARATION. Les Dernières Années de Léon XIII et l'Avènement de Pie X (1894-1910). Vol. III, L'Eglise de France sous la troisième republique. Par le R.P. Lecanuet. Librairie Félix Alcan, Paris. 1930. Pp. 616.

With truly remarkable impartiality the late Abbé Lecanuet has here presented an interesting account of the events which culminated with the suppression in 1902 of the teaching Orders in France. The first two volumes of the series, *L'Église de France sous la troisième republique*, dealt with the last years of the reign of Pius IX and the first part of the reign of Leo XIII. The present volume brings the account down to 1910, brief attention being given to the liquidation of confiscated religious properties by the State.

A just estimate of the dignified rôle played by Leo XIII amid the events which convulsed the Church of France during his pontificate is one of the greatest contributions of this work. The reestablishment of French religious peace by Catholic loyalty to the Republic and by Catholic acceptance of the principles for which the government stood was the design of the Holy Father. In the words of the author: " The counsels which he gave Catholics were wisdom itself, and were the sole means which might have remedied the situation. Even though this project [of a reëstablishment of religious peace] was destined to fail, it was noble to have conceived it, to have undertaken it, and to have followed it to the end" (p. 2). That it did fail was due in no small measure to Catholics themselves. The French Catholic press had much to do with moulding public opinion during this trying period. The manner in which it exercised the power thus entrusted to it is well described, not always to the credit of those who directed its activities. The gradual increase of anti-religious sentiment in France, from the levying of taxes upon religious Orders in 1894-95 to open warfare upon the Church in the first years of the twentieth century, is ably traced. In fine, Father Lecanuet's last work should be given careful attention by those interested in the more recent problems of Church history. It is complete, impartial and well-written, of value to the scholar and casual reader alike.

Literary Chat

Allyn and Bacon of New York have brought out a text book whose appeal is by no means confined to the classroom. (*Our World Today,* De Forest Stull, Teacher's College, Columbia University, and Roy W. Hatch, State Teachers College, Montclair, New Jersey. Pp. 721.) The work is a study of human geography. Its aim is to help to develop clear understanding of references to foreign countries and our own met daily through the press, radio, movies and magazine. The work attempts for the pupil in the classroom what the National Geographic Society attempts for the world. Thirty-four colored maps with countless smaller illustrations catch and hold the imagination. The text contains main items of interest concerning the countries described.

The Department of Education of the National Catholic Welfare Conference has just completed in a pamphlet of seventy pages a study of the manner in which religious instruction is provided for Catholic children in public schools throughout the United States. Seventy-five dioceses have coöperated in the work. It is the intention of the Department to continue the investigation until it will have been made as complete as possible. From the survey we learn that seven dioceses have Sunday schools only. One has religious vacation schools alone. Four have nothing other than weekday classes. Three have Sunday school and religious vacation schools. Three have religious vacation schools and weekday classes. Twenty dioceses have both Sunday school and weekday classes. Six have these two and in addition religious vacation schools.

The information gathered is set forth as it bears on type of school, attendance, organization, and finance. Reports on different plans of instruction, opinions and recommendations from bishops and diocesan superintendents take up two-thirds of the survey and greatly enhance its value. Those actively interested in the problem will look forward eagerly to the completion of the study, since it deals with a fundamental problem in the perpetuation of the faith.

The institution of the solemn feast of Christ the King has done much to bring our attention back to the fundamental relations between our Divine Lord and all personal and social life whatsoever, including family, government, industry, science, and morals. One will hardly retain the gift of spiritual discernment without going back from time to time to the absolute dominion of God over all human life. A helpful interpretation of the Kingship of Christ that brings out these wider social relations is given to us by Dom Lucien Chambat, O.S.B. (*La Royauté du Christ*, selon la Doctrine Catholique. P. Téqui, 82 Rue Bonaparte, Paris VI. Pp. 74.) A preface of fifteen pages by the Bishop of Autun furnishes an admirable background of wide interpretation for the little work.

A French translation by P. H. Mazoyer from the Italian of Father Vittorino Facchinetti's Life of Anthony of Padua has been brought out by Lethielleux, 10 Rue Cassette, Paris VI. (*Le Saint du Peuple, Antoine de Padoue*; pp. 243.) The author notes at page 217 the fact that ordinary men terminate their activity at death, whereas the saints, quite detached from earthly affairs, extend their influence and activity far beyond the grave. An interesting illustration of this is found in Chapter XVI where popular devotions to St. Anthony are explained. Authorities are quoted to vindicate the widespread practice of seeking the saint's help in finding lost articles. The appreciation of St. Anthony as a preacher given by Father Facchinetti agrees with the interpretation contained in the article on the saint published in our issue of August 1931.

Those who seek to reconcile a busy, practical and literary life with a profound sense of spiritual values will find great pleasure in reading *L'Ame d'un Prêtre*. It contains the story of Monseigneur Laveille. He was born in 1856 and ordained in 1879 for the diocese of Coutances. After a short period in the ministry he was appointed Professor of Philosophy at Mortain. Ill health interfered with his work and he became an Oratorian. He was later made Professor of Dogma at Versailles. Following that he was appointed Vicar General at Meaux. He rendered conspicuous service during the World War. He died in 1928. The volume at hand was prepared by Monseigneur Laveille's brother, a

Jesuit Father, who has performed his task without a single error against good taste. A biographical notice of eighteen pages, an autobiographical sketch of ninety-two pages and about two hundred pages containing meditations, prayers, letters and sermons, complete the story.

Nos. 1, 2, 3, Vol. IV, of *Primitive Man,* published by the Catholic Anthropological Conference at the Catholic University, are devoted to fact studies in the relations between religion and morality. The religious basis and spiritual quality of morality as taught with constant emphasis by the Church should not leave us indifferent to the many phases of cultural development that appear elsewhere in the relations of religion and morality. Papers on the problem among the early Semites, the early Greeks and Romans, the Plains Indians and tribes of British New Guinea are published in Nos. 1 and 2. No. 3 contains a study by Dr. John M. Cooper of the relations between religion and morality in primitive culture. The following paragraph expresses Dr. Cooper's conclusion.

"The peoples of the world, however much they differ as to details of morality, hold universally, or with practical universality, to at least the following basic precepts. Respect the Supreme Being or the benevolent being or beings who take his place. Do not 'blaspheme'. Care for your children. Malicious murder or maiming, stealing, deliberate slander or 'black' lying when committed against friend or unoffending fellow clansman or tribesman, are reprehensible. Adultery proper is wrong, even though there be exceptional circumstances that permit or enjoin it and even though sexual relations among the unmarried may be viewed leniently. Incest is a heinous offence. This universal moral code agrees rather closely with our own Decalogue understood in a strictly literal sense. It inculcates worship of and reverence to the Supreme Being or to other superhuman beings. It protects the fundamental human rights of life, limb, property and good name. Two broad generalizations, therefore, emerge from the vast multitude of facts at our disposal. First, all peoples have a moral code. We know of no exception to this rule. Second: beneath the bewildering underlying variety of local and tribal differences there is a perceptible underlying uniformity in the moral codes of humanity the world over."

The Latin text and English translation of the *Spiritual Exercises and Devotions of Blessed Robert Southwell, S.J.*, who was martyred at Tyburn in 1594 at the age of 34, are given in an attractive little volume published by Benziger Brothers, New York. A long introduction by Father J-M de Buck, S.J., gives a critical and scholarly history of the manuscript. The English translation is made by the Right Rev. Monsignor P. E. Hallett. One will read the document with pleasure and study it with care because of the clearness and coherence of thought found throughout and the deep note of personal consecration to the will of God in every line. Paragraph 69 contains a striking revelation of Father Southwell's devotion to the Society of Jesus and his reliance upon its providential mission.

The Rev. Paul Abrahams of Wheeling, West Virginia, has published a brief history of the Maronites of Lebanon. It is to be followed by another work on their contemporary history. The fidelity with which the Maronites held to their Catholic faith for almost thirteen centuries is a striking feature of their history. There are about 80,000 in the United States and Canada. The author's main purpose was to awaken in them a legitimate pride in their faith and help them to maintain it in their American surroundings.

No. 2 of the series of "Parvuli" sketches of the young who display unusual spiritual insight and the operation of divine grace, has just appeared. (*Petite Prédestinée Marie = Gabrielle T.*, 1905-1912. P. Lethielleux, 10 Rue Cassette, Paris VI. Pp. 73.) The child died just before receiving her first Communion. That the story is well worthy of attention is best indicated by the fact that it is highly commended by letters from a cardinal, a bishop and a professor of theology in Rome.

The December 1931 issue of the *Journal of Religious Instruction* contains a striking article by the Rev. Raymond McGowan on the effect to be expected on Catholic sociological thought from the Encyclical of the Holy Father on the Reconstruction of the Social Order. Those who are interested in the problem will find it an advantage to read a paper on the Social Sciences read at the twelfth annual meeting of the Franciscan Educational Conference by the Rev. Dr. Cyprian Emanuel, O.F.M. (See *Report*, pp. 117 to 153.) Dr. Emanuel describes in detail construction of courses that bring the interpretations of Catholic social principles into direct relation with modern problems.

An unnamed translator makes available in English *Le Secret Marial de la Sainteté*, by Father Francois Pilet, S.M.M. The work was intended originally to set forth the spiritual teaching of Blessed Louis-Marie Grignon de Montfort in respect of our Blessed Lady. (*The Secret Way of the Enclosed Garden.* Benziger Brothers, New York. 1931. Pp. 230.) Blessed de Montfort had an intense devotion to the Blessed Virgin. His thinking and industry were directed toward insistence upon and explanation of the universality of the mediation of Mary. In this he was at one with Cardinal Mercier who neglected no opportunity to express his belief in the doctrine or to urge the teaching of it in seminaries. De Montfort founded in 1705 the Company of Mary whose members engage in the conducting of retreats and foreign missions. The Society has one house in Brooklyn.

Meditations on the Truths of Eternity, by the Rev. Joseph Pergmajer, S.J., makes available in English the author's commentary on the Spiritual Exercises of St. Ignatius. The author brings together in the concluding section of the work a series of examens related directly to the thought of the Exercises. (Benziger Brothers, New York. Pp. 253.)

Professor James E. Hagerty of the Ohio State University has just published a volume of 205 pages on *The Training of Social Workers.* (McGraw Hill Book Company, New York.) The nature of social work, the history of training for it, its scientific nature, schools of social work, case work teaching, social research and field work are among the topics with which the author deals. Directness of style, mastery of the subject and broad sociological scholarship of which the author has been giving evidence for many years, are distinctive merits of this volume.

Increasing numbers of priests in the United States who understand social work and are sympathetic with it cannot escape concern about the training of social workers, the ideals and methods of schools in the field. Needless to say, Dr. Hagerty's volume will be of decided value to them. Priests who lack sympathy with modern standards of social work and take a critical attitude toward it should, of course, be willing to give it a hearing; an ideal way of acting that is not always found. Dr. Hagerty's volume should be permitted to state the case for social work and for professional training. No critic of this service can read the book without being profoundly impressed.

Chapter VII presents a strong case for the under-graduate school and against the graduate school in social work, although the author in later chapters strongly favors research methods. This writer does not share the author's conviction. Some years of experience convince him that the graduate school has a definite place, particularly in our system of Catholic education.

It is well for social work that differences of opinion arise and prevail. They serve very much to clarify thought, preventing mistakes and keeping one close to reality. It is sometimes discouraging to meet arguments against modern systematic social work that rest upon lack of information and false assumptions. The habit of allowing an opponent to state his case is always to be encouraged. From this standpoint the work in hand has a mission. Dr. Hagerty has been prominently identified with national Catholic activities for many years.

Some time ago a volume was written in German by a member of a religious community indicated by three capital letters after the author's name. Not one, of a number of persons who were consulted, was able to explain the letters. The rapid increase in literary output by members of religious orders gives rise to the suggestion that all such abbreviations be brought together alphabetically. The entire list will be found in *The Official Catholic Directory,* in the 1931 edition, pp. 768 ff.

An illustration of the disintegration of religious thought in the United States is found in a volume compiled by Julius A. Weber. (*Religions and Philosophies in the United States of America.* Wetzel Publishing Company, Los Angeles, California. Pp. 333.) Fifty-two philosophies and interpretations are brought to the reader's attention in short statements. However, the interpretation of religious beliefs in the United States is much more complete in the two volumes issued by the United States Bureau of the Census on Religious Bodies. Taking main titles without subdivisions, we find in the Table of Contents of Volume II about eighty religious bodies. Complete statistical information and authoritative statements of belief are furnished in all cases. The Census Report leaves nothing to be desired.

We owe to the Bendictines of Stanbrook the translation of a new volume on *The Mass, Its Origin and History.* Dom Jean De Puniet. (Longmans, Green & Co., New York. Pp. 203.) After an introductory chapter on the nature of sacrifice, the author starts at the Last Supper and traces the earliest Christian interpretations of the Eucharist and the growth of the various forms. In Part II, he selects the Roman Mass for treatment from the time of Gregory the Great and shows the setting of the scene of a Mass in those days.

The book displays wide learning and supplies a good historical background. The author shows the great emphasis that the early Christians placed on the Mass as one long, continuous liturgical prayer. Despite the various rites "the Mass remains preëminently a confession of praise to God who is supremely faithful to His promises" (p. 71). The writer shows that the Eucharist was "the central point of the liturgy and constitutes one of the chief elements of unity in the great Catholic body" (p. 77).

Dom Puniet states that it is "to the faithful in general that the following pages are addressed" (vi). Perhaps, this is too heavy a work for the faithful. It is very technical and rather involved. There is no index. One who is aware of the findings of anthropologists would not say with the author that sacrifice is "found always and everywhere" (xiv). The extinct Tasmanians, some of the Australians, and the Fuegians of South America should cause us to be wary of generalizations.

The *Catholic Truth Society of Ireland* has just issued a pamphlet *Jesus Christ — Yesterday, Today, and the Same Forever* (Veritas House: 7 and 8 Lower Abbey Street, Dublin). It is entirely compiled from the writings of that illustrious representative of modern Irish literature, the late Canon Sheehan of Doneraile. The extracts are taken from *My New Curate, Luke Delmege, The Triumph of Failure, The Blindness of Dr. Grey, Under the Cedars and the Stars, The Queen's Fillet, Miriam Lucas, The Intellectuals, Essays, Maria Corona, Cithara Mea,* and *Hymns.* The citations are grouped under "Christ the Model of Perfection", "The Magnetism of Christ", "Christ's Tolerance and Forgiveness", "The Manliness of Christ", "The Precious Blood", "On Beholding a Picture of Margaret Mary's Vision of the Sacred Heart", "The Incarnation and the Eucharist", "The Sanctuary Lamp", "A Corpus Christi Procession in Ireland", "Calvary Story" and "O Sacred Heart".

We are told that the complete biography of Canon Sheehan, first published in 1917, which went at once into several editions, is at present exhausted. With the literary revival in Irish reading circles, a new edition, with probably some additional items of interest in the story of the author of *My New Curate,* would not seem out of place. It is a pleasure to know that the Most Rev. Dr. Browne, Bishop of Cloyne, a nonagenarian, who did so much to aid the Canon in his pastoral and literary work, is still living and active. Occasional verses from an American writer, who is a close relative of the Sheehan family, appear to indicate that the poetic talent is hereditary in the clan. We also note that the wife of the Irish patriot, William O'Brien, is still active in perpetuating by her writing the cause so dear to her late husband.

Books Received

Collection of Prayers and Good Works. Official Vatican Manual of Indulgenced Prayers. To which the Roman Pontiffs have attached Indulgences in Favor of All the Faithful or of Certain Groups of Persons, 1899 to 1928. Translated and edited from the Official Versions by the Rev. Richard E. Power, Priest of the Diocese of Springfield, under Authority from the Sacred Apostolic Penitentiary. With an Appendix containing the Ordinary of the Mass and General Devotions, also a Guide for the selection of prayers for Novenas and other occasions. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. lxxxi—486. Price, $3.00; to clergy and Religious, $2.40 *net.*

The Pastoral Companion. By Fr. Louis Anler, O.F.M., L.G. Adapted from the German by Fr. Honoratus Bonzelet, O.F.M. Fourth edition, revised and enlarged. Franciscan Herald Press, 1434 West 51st St., Chicago. 1932. Pp. vii—205.

Virgo Fidelis. Le Prix de la Vie cachée. Commentaire spirituel du Cantique des cantiques. A Notre-Dame du Mont-Carmel par Robert de Langeac. Préface du R. P. Garrigou-Lagrange, O.P. P. Lethielleux, Paris–6^{e}. 1931. Pp. xiv—418. Prix, 18 *fr.*

The Art of Christian Suffering. According to the Spirit of St. Francis de Sales. Translated from the French by the Rev. L. Jacquier, O.S.F.S. Hermitage or Sisters of Visitation, 1908 or 2002 Bayard Ave., Baltimore. 1931. Pp. vi—57. Price, $0.35 or $0.50.

Meditations on the Seven Dolors of Our Blessed Lady. With an Appendix of Prayers and Devotions in Honor of the Sorrowful Mother. By a Sister of Notre Dame, Cleveland, Ohio. Frederick Pustet Co., Inc., New York and Cincinnati. 1932. Pp. 74. Price, $0.90.

How to Use a Daily Missal in 1932. By the Rev. J. W. Brady, author of *Church Seasons Calendar, Catholic Colors Art Calendar, Perpetual Church Calendar, The Little Missal, The Year of the Lord,* etc. E. M. Lohmann Co., St. Paul, Minn. 1931. Pp. 55. Price, $0.15.

Grandes Figures de Precheurs. Par le R. P. J. Dom. Rambaud, de l'Ordre des Frères Prêcheurs. Tome II: Le Bienheureux Réginald, le Bienheureux Ambroise de Sienne, Jean de Vicence, Jerome Savonarole, Le Père Lacordaire. P. Lethielleux, Paris–6^{e}. 1930. Pp. 164. Prix, 12 *fr.*

Clerical Courtesy. By the Rev. Albert Rung. Bruce Publishing Co., Milwaukee. 1931. Pp. vii—86. Price, $1.00.